

Songs of Saint Tayumanavar



Translation from the Tamil by Dr. B. Natarajan



1,447 SPIRITUAL HYMNS IN PRAISE OF GOD SIVA
BY THE GREAT SAINT AND TAMIL POET

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The Illuminated Outpourings of One of Lord Siva's Great Saints

"What I do is what You do. For ever ever is this true. What I am is what You are, none different. This the truth of Vedanta -Siddhanta Samarasa."



"Eternal, Pure, Groundless, Death and Birth Free
Pervasive, ever Immaculate
Distant, Near, Enveloping Effulgence of Void,
The Support of all, the Fullness of Bliss."

I N D E X (Summary by Canto)

- Biographical - Background of Saint Tayumanavar (1706 - 1744)

The Songs of Tayumanavar

[1] Adoration to Omnipresent God That Is The Presence of Holy Grace Let us in Meekness Worship

- 0001 - (1.1) What is it, Which is Uncircumscribed Effulgence ...
- 0002 - (1.2) Countless the habitats lived ...
- 0003 - (1.3) That which is Non-dual, That which is the unique Light of Word ...

[2] Bliss That Is Perfect Full

- 0004 - (2.1) Except by way of words and rituals ...
- 0005 - (2.2) All visible life that is clothed in body vesture ...
- 0006 - (2.3) The Gods are powerless to act on their own ...
- 0007 - (2.4) The Cosmos and the countless universes vast ...
- 0008 - (2.5) What I do is what You do ...
- 0009 - (2.6) The Maya into which the Elements subside ...
- 0010 - (2.7) Who was it that converted my heart ...
- 0011 - (2.8) To have reached the state of impassivity ...
- 0012 - (2.9) Are not the deep oceans contained without banks ...

- 0013 - (2.10) Limitless indeed are the bounds of Desire ...

[3] Prayer to the Being - Let us Contemplate

- 0014 - (3.1) Eternal, Pure, Groundless, Death-and-Birth-Free ...
- 0015 - (3.2) As the Thought behind whatever Thought the Mind thinks ...
- 0016 - (3.3) As Expanse Vast, As the Source of the Elements Five ...
- 0017 - (3.4) The Life of Life of this World and That ...
- 0018 - (3.5) No caste, no family, no birth, no death ...
- 0019 - (3.6) This world is but an Indrajala, a dream, a mirage ...
- 0020 - (3.7) As the Primal Substance of all ...
- 0021 - (3.8) As the Crowning meaning of Vedas rare ...
- 0022 - (3.9) As the Empty Spaces Vast ...
- 0023 - (3.10) The Infinite Expanse that filled the heavens ...
- 0024 - (3.11) The Being Primal that has neither beginning nor end ...
- 0025 - (3.12) As (all that is denoted by) the alphabet entire ...

[4] Adoration to the God-Guru Who Is Knowledge-Bliss

- 0026 - (4.1) With flowers in out-stretched hand ...
- 0027 - (4.2) How I consider the body real, while it is the fragile as a river bank ...

- 0028 - (4.3) There is envy; There is Anava that is I-ness in its massive fullness ...
- 0029 - (4.4) Thou created the five elements ...
- 0030 - (4.5) When in the days gone by, I realised not ... the elements five ...
- 0031 - (4.6) When in my pre-biographical state ...
- 0032 - (4.7) In the midst of this body cavern that holds the birth seed ...
- 0033 - (4.8) With meeting nor parting none, with attachment none ...
- 0034 - (4.9) O! Mauni! Thou granted me Grace beyond grace ...
- 0035 - (4.10) Thou art the Bodha; Thou hath neither beginning nor middle, nor end ...
- 0036 - (4.11) Standing in the Path of Bhakti ...

[5] Obeisance to Mauna Guru

- 0037 - (5.1) Fragmenting the chains of desire to smithereens ...
- 0038 - (5.2) Thou fashioned the Void of Voids for the Five Elements and Nada to contain ...
- 0039 - (5.3) Who was it that gave this Egoity so much authority ...
- 0040 - (5.4) Holding as real, this body that is evanescent unto the flashing lightning ...
- 0041 - (5.5) In a house of refreshment enough will be the choice ...
- 0042 - (5.6) Untaught knowledge, indifferent listening, pitless seeing ...

- 0043 - (5.7) At Thy glance the tiger that roams the forest ...
- 0044 - (5.8) A million million are those who live on withered leaves and plain water ...
- 0045 - (5.9) Know ye mightier far than accursed Anava, is Ahankara ...
- 0046 - (5.10) So very diverse being my desires, like the crawling worm ...

[6] God of Compassion-Fullness-Fullness

- 0047 - (6.1) O! Thou attributes, disease-free, Blot-less, Supportless ...
- 0048 - (6.2) The Earth and the rest of the Elements Five, the external Organs of action ...
- 0049 - (6.3) All are but Thine liege vessals, All are but Thine possessions ...
- 0050 - (6.4) Am I of the vague way of thinking ...
- 0051 - (6.5) Seated inmost within the heart of Truthful Ones ...
- 0052 - (6.6) I worship Thee not in any Form; for when I seek to gather the flowers ...
- 0053 - (6.7) What the Vedic Mantra Thou constantly hold to ...
- 0054 - (6.8) My mind that frisked like a lamb, I sacrificed, no more the evil gods of Karma ...
- 0055 - (6.9) The body drooping in tenderness ...
- 0056 - (6.10) "Even as the detachment here so it is above"
...

[7] The Siddha Elite

- 0057 - (7.1) You traverse with speed of thought to the cardinal directions all ...
- 0058 - (7.2) You can bring down to the earth the heavenly Kalpaka tree ...
- 0059 - (7.3) When at the end of aeons, the elements, earth and water merge ...
- 0060 - (7.4) Of the countless species of creation, the human birth is the most precious ...
- 0061 - (7.5) What shall I speak of these worldly ways full of deceit? ...
- 0062 - (7.6) The four internal organs of intellect standing in accord ...
- 0063 - (7.7) Is there a fool like me among men or women in all this world? ...
- 0064 - (7.8) "Sweet as sugar cane, delicious as the triple fruits" ...
- 0065 - (7.9) Possessed of curved claws in hands and feet, taking shelter in caves ...
- 0066 - (7.10) Of a certain are they the goodly ones, that have learning none ...

[8] The Pervasiveness that is Bliss

- 0067 - (8.1) How many the vices the virtue of nonkilling dispels in me ...
- 0068 - (8.2) As the mind that is tossed about in the light and darkness of knowledge ...
- 0069 - (8.3) Well do they know to indulge in contentious arguments ...

- 0070 - (8.4) Satisfying gnawing hunger by unripe fruits and leaves ...
- 0071 - (8.5) Purity and Impurity, Sorrow and Joy, Attachment and Detachment ...
- 0072 - (8.6) Destroying the dark forest of anava, breaking the stubborn rock of ahankara ...
- 0073 - (8.7) As the sky and the elements rest, as the countless universes vast ...
- 0074 - (8.8) Liar, wicked, murderous - Thus I am ...
- 0075 - (8.9) However much I learn, however much I listen, my heart does ...
- 0076 - (8.10) "Never are you the master of thy action, so helpless are you" ...

[9] Ocean of Bliss

- 0077 - (9.1) Sweet ambrosia, ripe, rich fruit, treacle and candy of sugar and honey ...
- 0078 - (9.2) Thou followed me who knew not the way of love ...
- 0079 - (9.3) My Lord! Even stone may melt at one time, but not my heart ...
- 0080 - (9.4) Bones melting, hair standing on end, body softening ...
- 0081 - (9.5) My body cannot stand even water that is hot ...
- 0082 - (9.6) As you get rid of attachments all you will catch on to the land of nondesire ...
- 0083 - (9.7) "Oh! Gold Rare! Oh! Gem Pure! My Love! My beloved Light of Knowledge! ...

- 0084 - (9.8) Revealing the birth of the Limitless Expanse ...
- 0085 - (9.9) The warring faiths contradict one another ...
- 0086 - (9.10) Is it on top of this universe? Or on top of the universe yet beyond ...
- 0087 - (9.11) When is the day I am destined to receive Thy Grace ...
- 0088 - (9.12) Wert Thou not with me constantly as Life within my body? ...

[10] The Pervasive Being

- 0089 - (10.1) "Not an atom moveth without Him" ...
- 0090 - (10.2) "Mother! Mother" I cry sometimes. "Father! Father!" ...
- 0091 - (10.3) The Vedas, the Agamas, the Epics And all the rest of scriptures ...
- 0092 - (10.4) Even as the unruly child is rocked and rocked ...
- 0093 - (10.5) Though a hypocrite I am, who never shed a genuine tear ...
- 0094 - (10.6) In million, millions may the crows flock ...
- 0095 - (10.7) Will not the world tolerate if I, so lonesome, come to receive Thy Grace ...
- 0096 - (10.8) External is this body - That I know ...
- 0097 - (10.9) Wearing the bark of trees, pecking at wild grains ...
- 0098 - (10.10) Teeth like pearl, lips like coral, words like sugar ...

- 0099 - (10.11) "Your condition and my condition are one"
...

[11] Siva That is Truth-Knowledge-Bliss

- 0100 - (11.1) Does this Earth and its sky take up space at all? ...
- 0101 - (11.2) Like unto containing the cardinal directions East and West ...
- 0102 - (11.3) If I am to sing melting songs I do not have the devotional love in me ...
- 0103 - (11.4) A moment looks like an aeon. This world looks like another dream world ...
- 0104 - (11.5) "Will Thine Grace ever come to me?" Thus thinking, my heart yearns ...
- 0105 - (11.6) With gates guarded by elephantine hordes Dark as cumulus clouds ...
- 0106 - (11.7) Of the findings of the Vedagamas ...
- 0107 - (11.8) Who will throw a stone at a tree that bears no fruit? ...
- 0108 - (11.9) If I am to be born again, grant this monster this boon ...
- 0109 - (11.10) If I ask Brahma the Creator, "How is it that you decreed thus?" ...
- 0110 - (11.11) Whether I seek the cool shades of the goodly bower ...

[12] Refulgent Bliss

- 0111 - (12.1) Serving in reverence the munis that resort to mountains and glades ...
- 0112 - (12.2) Immersed in the dark sea of this birth ...

- 0113 - (12.3) Father, mother, wife, children - All these are but unto a crowd ...
- 0114 - (12.4) Did my mind, like the top that has lost its speed, cease to whirl? ...
- 0115 - (12.5) "See this man! See this man! How he has mastered and digested" ...
- 0116 - (12.6) Furthermore, Thou appearing as the Holy Temple of Spaces Vast ...
- 0117 - (12.7) Whoever teaches me, whatever they like, will they be able to ...
- 0118 - (12.8) Well may ye tame the elephant in mast ...
- 0119 - (12.9) In this world where it is said that there is none who knows all ...
- 0120 - (12.10) Is there anyone among the educated or the uneducated ...
- 0121 - (12.11) To swill with pleasure the freshly distilled ...

[13] Beauty of Knowledge Bliss-Dawn

- 0122 - (13.1) The leather bag holding rice, around which hover ...
- 0123 - (13.2) With form none, with attributes none, with furnace none ...
- 0124 - (13.3) Oh! Thou the Spaces Vast! Where the elements five as one merge ...
- 0125 - (13.4) That the haughtiness of the hunter - that is the senses five ...
- 0126 - (13.5) Thou of Form that is the only One ...
- 0127 - (13.6) Knowing deep the ways of yama, and the ways of niyama ...

- 0128 - (13.7) Riches, vast as the wavy seas, are a curse unceasing ...
- 0129 - (13.8) "All life here below is my life" - Thus, melting in heart, may I speak ...
- 0130 - (13.9) Partaking of the nature of madmen, demons and children ...
- 0131 - (13.10) They of the pantheistic way that follow faiths many-faced ...

[14] Pervasive Cosmic Form - Secret of the Intelligence of the Infinite Space

- 0132 - (14.1) Oh! Thou, the Protector of life of Thine dear devotees ...
- 0133 - (14.2) Thou standeth as the Life of life, of countless species of lives ...
- 0134 - (14.3) Thou! The Flood of Bliss Supreme, That made me scorn all riches ...
- 0135 - (14.4) Thou flourisheth, with neither beginning nor end ...
- 0136 - (14.5) Beginning with Immaculate Purity, thou possess all the attributes ...
- 0137 - (14.6) Oh! Thou art one and many! Thou art light, space and forms ...
- 0138 - (14.7) Oh! Thou, the Juice of Fruit, that the Tree of Grace bore, ...
- 0139 - (14.8) The celestials, Indra their king and the rest ...
- 0140 - (14.9) The faiths numberless, All, all say: "Our God alone is God." ...
- 0141 - (14.10) Unchanging ever in its contents ...

- 0142 - (14.11) Ah! How very wonderful it is! Unto this Faith ...
- 0143 - (14.12) The meaning of sanmarga ...
- 0144 - (14.13) Oh! Thou art the same God as seen from without ...
- 0145 - (14.14) Thou art the Purity that is proven by objectivity and by inference ...
- 0146 - (14.15) As the hauteur that is "I", affects and harasses you ...
- 0147 - (14.16) Sights visible, as mountain after mountain ...
- 0148 - (14.17) All that are rare to see, Will of themselves occur en mass ...
- 0149 - (14.18) Coming thus, he takes hold of my body, life and possessions ...
- 0150 - (14.19) If you desire to be enlightened ...
- 0151 - (14.20) He imparted the silent way of true knowledge, Of sundering the bonds ...
- 0152 - (14.21) "Devoid, devoid" does not mean nothing there is ...
- 0153 - (14.22) Nothing will it permit to appear except it be of its own essence ...
- 0154 - (14.23) If you say "it,", The question arises "what." ...
- 0155 - (14.24) All thought of Thee in this world and next ...
- 0156 - (14.25) To the horror of Thine devotees ...
- 0157 - (14.26) How shall I speak of His greatness? Thou, night and day! ...
- 0158 - (14.27) Oh! Thou Expanse Vast that defies thought! ...

- 0159 - (14.28) Oh! Thou, the ocean of indescribable dimension ...
- 0160 - (14.29) Foolish I am, unto one, who wishing to drive away the elephant ...
- 0161 - (14.30) From that day to this what did the millions and millions ...
- 0162 - (14.31) Thou, Vadavur Deva! Thou, Tirumula Deva! ...
- 0163 - (14.32) Is there none like the peerless Sukhar ...
- 0164 - (14.33) Long may Thy Grace live! Long may Thy Nature live ...

[15] Nectar Squirting

- 0165 - (15.1) Oh! Thou, Four-Faced Deva ...
- 0166 - (15.2) Thou created as Thou wished ...
- 0167 - (15.3) In the final dissolution all that was visible vanished ...
- 0168 - (15.4) Gleaming with ashes white, bearing Ganga on spreading matted locks ...
- 0169 - (15.5) The Vedas chanting aloud of themselves, the (right) hand that grants refuge ...
- 0170 - (15.6) If He is the supreme Lord who incarnates often ...
- 0171 - (15.7) The consciousness that is of the ego is Supreme Consciousness none ...
- 0172 - (15.8) If you say, "Let us be as at present", then does mukti never exist? ...
- 0173 - (15.9) "There is no such thing as mukti, we will be what we are here below ...

- 0174 - (15.10) My Father, Himself, that came as Guru Holy ...

[16] Many the Garlands

- 0175 - (16.1) Garlands many are there for Thy worship ...
- 0176 - (16.2) Not a word of kindness have I. Charity know I none ...
- 0177 - (16.3) Thou, the Formless One that gave all forms ...
- 0178 - (16.4) I realized that all life is an illusion ...
- 0179 - (16.5) Why did Thou place in me this ego that says I, I? ...
- 0180 - (16.6) However much I center on Thee ...
- 0181 - (16.7) I will not seek refuge of anyone but Thee ...
- 0182 - (16.8) As triple forms stately, as formless, as the flame of divine wisdom ...
- 0183 - (16.9) In Thy visage, calm and motionless as the waveless sea ...
- 0184 - (16.10) When will the day be that I become Thine vassal? ...

[17] One Thought

- 0185 - (17.1) To be thinking not any thought is transcendental meditation they say ...
- 0186 - (17.2) The one Word expands into several ...
- 0187 - (17.3) That this perishable body is evanescent, you saw ...
- 0188 - (17.4) Seeking position, power and pelf you are constant running about ...

- 0189 - (17.5) This world and the rest of the universe are like the mirage in the desert ...
- 0190 - (17.6) Thinking it is Truth do not let your thoughts go after something else ...
- 0191 - (17.7) Embrace the Expanse Vast that knows neither beginning nor end nor middle ...
- 0192 - (17.8) Neither coming nor going, ever the same ...
- 0193 - (17.9) As the world by itself can have no beginning ...

[18] Of Gold and Women

- 0194 - (18.1) Neither gold nor woman nor land will I seek ...
- 0195 - (18.2) All that I held as my own Thou claimed as Thine ...
- 0196 - (18.3) Oh! Thou, my life! I do not adore Thee in wisdom ...
- 0197 - (18.4) With neither outward form, comely, nor inward Grace ...
- 0198 - (18.5) Thou, the Light Precious that is the Light of my eyes! ...
- 0199 - (18.6) Except them of abiding virtue ...
- 0200 - (18.7) Except that I strove to indulge in speech ...
- 0201 - (18.8) To the full gratification of mind and body ...
- 0202 - (18.9) Oh! Light of Grace! Ever in the expanse of my heart ...
- 0203 - (18.10) When this body given to me suffers ...
- 0204 - (18.11) Oh! Thou, Light Divine of golden hue! ...
- 0205 - (18.12) The deeds I do, the thoughts I think ...

- 0206 - (18.13) Is not this transitory body ...
- 0207 - (18.14) I am a low slave who is unable to say yes or no ...
- 0208 - (18.15) I have shown my endearment Only to the true devotees ...
- 0209 - (18.16) Thou, who wert as life within me ...
- 0210 - (18.17) Thou said to Markandeya, Who loved Thee intense, "Fear not." ...
- 0211 - (18.18) The seas seven, the mountains and all the rest ...
- 0212 - (18.19) Will anyone, knowing my heart's secret desire ...
- 0213 - (18.20) Today I have not loved Thee, vile that I am ...
- 0214 - (18.21) Unless Thou grant me the love of Thy Blessed Grace ...
- 0215 - (18.22) Oh, Light! Oh, Flame! Oh, Bliss! Oh, Refuge that is Just! Oh, Truth! ...
- 0216 - (18.23) Enveloping me like the sky ...
- 0217 - (18.24) Like the magnet that draweth the iron ...
- 0218 - (18.25) He is my mother, my father. He is the support of my life ...
- 0219 - (18.26) In the goodly land of fame great ...
- 0220 - (18.27) Standing as the source of the varied faiths six, He showed His Self ...
- 0221 - (18.28) With sweetness increasing ever and ever ...
- 0222 - (18.29) It is the object of silentness ...
- 0223 - (18.30) Gathering me in a sweep ...

- 0224 - (18.31) To them that hath surpassed classifications beyond doubt ...
- 0225 - (18.32) Rid of I and mine how shall I redeemed be?
...
- 0226 - (18.33) What I see with my eyes is your sight ...
- 0227 - (18.34) Even though I be one so reprehensible, ...
- 0228 - (18.35) I have not followed Thee, Hailing Thee as "My Father," ...
- 0229 - (18.36) What use is of learning? ...
- 0230 - (18.37) Is any redemption there for this mean one
...
- 0231 - (18.38) Thou art Treasure Ancient! Thou art Knowledge Divine ...
- 0232 - (18.39) Thou! Ambrosia of the limitless sea of Bliss!
...
- 0233 - (18.40) I am a sinner wallowing in the deceitful falsehood ...
- 0234 - (18.41) My Lord! If as you do to your devotees ...
- 0235 - (18.42) "Silentness for mouth, Silentness for hands"
...
- 0236 - (18.43) Thou art the Mother that is the pure Turiya Awareness ...
- 0237 - (18.44) "*Cosmic*" - they said, the Vedas and Agamas
...
- 0238 - (18.45) My Lord! Will I ever raise my hand in worship ...
- 0239 - (18.46) Thou art Space within Space. Thou art Light within Light ...
- 0240 - (18.47) Of stony heart art they ...

-
- 0241 - (18.48) Him that is the Guru Supreme, that carries in His Form ...
 - 0242 - (18.49) Will there be karma? Will there be horrid hell? ...
 - 0243 - (18.50) He is the Singer of nada ...
 - 0244 - (18.51) What then is your hesitation Oh, hard heart? ...
 - 0245 - (18.52) He is the Lord of triple eyes, Whom, transcending speech, ...
 - 0246 - (18.53) Conceiving and hearing o that union that is mukti ...
 - 0247 - (18.54) Without examining my fitness, Thou took me into the fold ...
 - 0248 - (18.55) Ever will I think of Thee as the compassionate mother ...
 - 0259 - (18.56) In this earth of dimensions large, countless are the births ...
 - 0250 - (18.57) Except the revelation of Thy Grace there is no way out for me ...
 - 0251 - (18.58) *"Bliss is the goal"* - Thus said my blissful silentness ...
 - 0252 - (18.59) With hands raised in adoration, with heart melting in love ...
 - 0253 - (18.60) Thinking that life on earth is permanent I am doing harm incalculable ...
 - 0254 - (18.61) Thou, Goodness Embodied that shines transcending tenses three! ...
 - 0255 - (18.62) Thou, the Being blessed that chaseth away ...

- 0256 - (18.63) Like the light within for the eye to see ...
- 0257 - (18.64) Thou decreed my fate. And Thou decreed my will ...
- 0258 - (18.65) Thou, the Unkindled Light Divine that shineth in space ...
- 0259 - (18.66) Will I, ere this body perisheth, give myself and unite in Thee? ...
- 0260 - (18.67) Thou, Blazing Flame that doth not flicker! ...
- 0261 - (18.68) Thou, the Being that is embodiment of Grace entire ...
- 0262 - (18.69) When the karma of past that hard harassed me ever ...
- 0263 - (18.70) Will hunger be quelled except for those that ate? ...
- 0264 - (18.71) Thou, who on Thine head sporteth Moon, Ganga, konrai and mattram ...
- 0265 - (18.72) Thou art the Wonder that exists when denied. ...
- 0266 - (18.73) He is Two for sweet adoration. He is One for support ...
- 0267 - (18.74) Fame, learning, wisdom, purity of heart, truth and love ...
- 0268 - (18.75) The Light within our eye, the Thought that is ours ...
- 0269 - (18.76) Those who say "There is God, some other" are in thought distressed ...
- 0270 - (18.77) When in a crisis, will this kith and kin be our ready support ...

- 0271 - (18.78) He is the Being that is for devout seeking ...

[19] Veda

- 0272 - (19.1) In the highway of Veda ...
- 0273 - (19.2) The damsel on Thine left ...
- 0274 - (19.3) Having drunk to the fill ...
- 0275 - (19.4) Thou, who were never away from my heart,
...
- 0276 - (19.5) Thou art the munificent Kalpaka Tree ...
- 0277 - (19.6) Thou art within the thought of my thoughts.
...
- 0278 - (19.7) Know the Source of all. Know the Grace that
is all ...
- 0279 - (19.8) "What is there that I can do? It is all Thy
will" ...
- 0280 - (19.9) Thou came in the guise of Guru Holy and in
silentness ...
- 0281 - (19.10) Thou art of the Form that is Formless ...

[20] The Indescribable

- 0282 - (20.1) Thou, the Being Absolute beyond speech! ...
- 0283 - (20.2) Super knowledge is the basis of knowledge ...
- 0284 - (20.3) That I may receive Thy gift of silentness ...
- 0285 - (20.4) Knowing not night from day, ...
- 0286 - (20.5) Thou, my Lord of matted locks that bear ...
- 0287 - (20.6) Alone, by Thyself, Thou arose in the expanse
vast ...
- 0288 - (20.7) The sinner that I am ...
- 0289 - (20.8) Thou created the sky and other elements ...

- 0290 - (20.9) Thou art the Vision that those who visioned saw. ...
- 0291 - (20.10) Having accepted my service Thou made me a porter ...

[21] The Impudent "I"

- 0292 - (21.1) Seeing the insincerity of this impudent one ...
- 0293 - (21.2) In fullness undiminished ...
- 0294 - (21.3) Transcending the tattvas from the earth to nada ...
- 0295 - (21.4) Me, who is a pot in which is stored a heart ...
- 0296 - (21.5) When is it that I will serve Thee in love endearing? ...
- 0297 - (21.6) In the guise of life, the karma of the past ...
- 0298 - (21.7) The bull for mount, the peeled skins for garment ...
- 0299 - (21.8) Neither charity nor tapas nor yoga do I know ...
- 0300 - (21.9) Pervading everywhere Thou moveth the worlds all ...
- 0301 - (21.10) Oh! Thou, Being of unique expansiveness! ...

[22] Siva's Will

- 0302 - (22.1) *"All is by Siva's Will"* This I realize not ...
- 0303 - (22.2) What shall I do, so sinful I am? Thou, the Absolute One! ...
- 0304 - (22.3) Struggling and struggling, sighing and hairs standing on end ...

- 0305 - (22.4) As the Beginning, Middle and End, with bonds none ...
- 0306 - (22.5) In the gates, five the senses that unto a hunter ...
- 0307 - (22.6) Thou, the Jnana Embodied Goal that seekers seek! ...
- 0308 - (22.7) Even this worldly life paved with sins ...
- 0309 - (22.8) Thou, the Mountain of tapas ...
- 0310 - (22.9) Thou, the Light of Love that showed the radiant path ...
- 0311 - (22.10) I see nothing of me in anything ...

[23] The Unique He

- 0312 - (23.1) Himself inscrutable to anyone ...
- 0313 - (23.2) Thou, the Flood of Supreme Bliss ...
- 0314 - (23.3) Neither coming nor going ever in the same state unchanged ...
- 0315 - (23.4) Is it possible for me to know Thee when Thou standeth as Knowledge ...
- 0316 - (23.5) Illusion it is to say mine. Illusion it is to say "I". ...
- 0317 - (23.6) Thou, who possesseth all! ...
- 0318 - (23.7) As a villain, that restless distress of my heart ...
- 0319 - (23.8) Sinner that I am that holds gold, land and sex as real! ...
- 0320 - (23.9) Great Thou art! Siddha of Supreme Bliss Thou art! ...
- 0321 - (23.10) As I surrendered to Thee ...

[24] Desire that is so Known

- 0322 - (24.1) When the mind is tossed about like silk, cotton & wool ...
- 0323 - (24.2) The one that begs in longing ...
- 0324 - (24.3) Unto the spinning top at the end of the cord ...
- 0325 - (24.4) A fool I am that hath not lost the consciousness of self ...
- 0326 - (24.5) Long live things auspicious! ...
- 0327 - (24.6) He doth not diminish the resources of those who give ...
- 0328 - (24.7) Thou, my Lord! Thou made me wallow in worldly maya! ...
- 0329 - (24.8) O, Heart! I told thee time and again; *"Give up this I-ness"* ...
- 0330 - (24.9) Knowing not that advaita is the goal worthy of attainment ...
- 0331 - (24.10) Thou art father and mother! Thou art the support of my life ...
- 0332 - (24.11) To the allurements of women ...
- 0333 - (24.12) If Thou art the Cosmos; If Thou art the Atom; ...
- 0334 - (24.13) The fruit that is the senses five - full of cunning ways ...
- 0335 - (24.14) Thou, the Heavenly Cloud that raineth limitless Flood of Bliss ...
- 0336 - (24.15) Beyond the states of kevala and sakala ...
- 0337 - (24.16) Yesterday they were, today they are dead ...
- 0338 - (24.17) Divine Awareness is unto a lamp ...

- 0339 - (24.18) Oh, Vedas! Oh, Agamas! The Supreme One of whom you speak ...
- 0340 - (24.19) Unto lightning flash is the world ...
- 0341 - (24.20) If I am to speak of my mother, father, kith and kin ...
- 0342 - (24.21) When it sees the magnet the black iron flies to it ...
- 0343 - (24.22) As unto the chaste women, ...
- 0344 - (24.23) How this karma came, Thou did not lead me to understand ...
- 0345 - (24.24) Thou made me follow the holy path that is beyond words ...
- 0346 - (24.25) In the state of waking (jagra), the ten indriyas ...
- 0347 - (24.26) In the state of deep sleep (sushupti) ...
- 0348 - (24.27) Like the dog that guarded the house ...
- 0349 - (24.28) Out of inborn nature is mind. Out of that mind is the articulate speech ...
- 0350 - (24.29) The inborn habits, know ye, are but the mind's remembering ...
- 0351 - (24.30) He who claims no caste, no special virtues ...
- 0352 - (24.31) Are we to say the pot is of mud only when it is broken? ...
- 0353 - (24.32) "Seek not the position I or thee, but be inbetween ...
- 0354 - (24.33) Self-Existent, Self-Created, Pure ...
- 0355 - (24.34) Even if one of knowledge limited of the size of a tiny bud ...

- 0356 - (24.35) If in ways twain, Thought gets confused ...
- 0357 - (24.36) Seven the Divine Presence that blesseth of graded status are they ...
- 0358 - (24.37) How many the births, How many the deaths ...
- 0359 - (24.38) While Thou art the Heavenly Being ...
- 0360 - (24.39) Thou, the Redhued Gem with eyes triple! ...
- 0361 - (24.40) My Life! My Heart! My Intellect! My Path of Love! ...

[25] No Doing is My Own

- 0362 - (25.1) None the action that is my own ...
- 0363 - (25.2) To them that knew the mysteries of things ...
- 0364 - (25.3) Helpless am I to know what I am ...
- 0365 - (25.4) Pray show what the reward is ...
- 0366 - (25.5) Thy Feet shineth on the heads of the myriad scriptures ...
- 0367 - (25.6) Myriad are the paths, myriad are the gods that swarm those paths ...
- 0368 - (25.7) How many the universes vast Thou ordained! ...
- 0369 - (25.8) Thou granted bliss to Thine devotees ...
- 0370 - (25.9) Sweet is it to those who have in mukti merged ...
- 0371 - (25.10) "Father, mother, kith and children Are all but bondage." ...
- 0372 - (25.11) "Pure Thou art! Compassion embodied Thou art! ...

- 0373 - (25.12) As One, as many, as the Support of lives all ...
- 0374 - (25.13) It is time that Thou grant me the boon ...
- 0375 - (25.14) The day I adore Thy lotus-like Feet ...
- 0376 - (25.15) Thou art the past, present and future ...
- 0377 - (25.16) How will I ever redeemed be i I hold this fleeting life as real ...
- 0378 - (25.17) The celestials and the humans adore Thee ...
- 0379 - (25.18) Oh! Thou, the Pure One! ...
- 0380 - (25.19) My Lord! Who was it that created for me this maya ...
- 0381 - (25.20) Thou, Lord of heavens! Thou, Lord of heavenly beings! ...
- 0382 - (25.21) Thou, God, who showers nothing but bliss ...
- 0383 - (25.22) He knoweth no goodly ways, no charity ...
- 0384 - (25.23) When shall I receive Thy Grace ...
- 0385 - (25.24) Thou protecteth, alone, the universe entire ...
- 0386 - (25.25) Having heard, not even a little ...
- 0387 - (25.26) It behoveth Thee but to make me perform tapas ...
- 0388 - (25.27) Oh, Father, having meditated deep ...

[26] The Magic Act on the Ground

- 0389 - (26.1) Like the breathtaking magic feat ...
- 0390 - (26.2) The logic of silentness realized by those who reached ...

- 0391 - (26.3) Revealing the reward of Grace that is feet of jnana ...
- 0392 - (26.4) The Ocean of Bliss that all life bestowed ...
- 0393 - (26.5) The Inscrutable Expertness by itself blesseth those who have self-realized ...
- 0394 - (26.6) The Pervasive Siva beyond reach of adoration ...
- 0395 - (26.7) The Fruit of advaita experience, the Eternity that is yet the despair ...
- 0396 - (26.8) Oh, mind, that maya createth in diverse forms ...
- 0397 - (26.9) Of all those the body incarnated ...
- 0398 - (26.10) Even if thou dieth, out of grief of having separated from me ...
- 0399 - (26.11) With this birth will end the unending controversy of myriad births ...

[27] Leaping Leopard

- 0400 - (27.1) Even as the calf is held out as bait for the leaping leopard ...
- 0401 - (27.2) As Being Uncreated, as Pervasive Intelligence ...
- 0402 - (27.3) Tapas have I performed little ...
- 0403 - (27.4) Oh, heart! How many days will it take ...
- 0404 - (27.5) He is the benevolent cloud that raineth copious in the hearts ...
- 0405 - (27.6) If Thou who is Space intermingle with the space of my heart ...

- 0406 - (27.7) When is it that Thou granteth me the lifeboat of Thy Feet ...
- 0407 - (27.8) Thy Form is Bliss Knowledge ...
- 0408 - (27.9) Unless I realize Thee, Who is inseparate as my life of life ...
- 0409 - (27.10) Thou, One Being that shineth as Nine Forms ...
- 0410 - (27.11) Thou art the Deep Sea into which flow the six shining faiths ...
- 0411 - (27.12) Whether I walk, run or stand ...
- 0412 - (27.13) Thou, my heart, that thinketh unthinkable thoughts! ...
- 0413 - (27.14) "*I am a primal being*" - thus was I speaking ...
- 0414 - (27.15) To me who performed neither charity nor penance ...
- 0415 - (27.16) I have no will of my own ...
- 0416 - (27.17) Will the spacious mansion ...
- 0417 - (27.18) This body of foul odor, the walking habitat of nine orifices ...
- 0418 - (27.19) Impermanent is the illusory world ...
- 0419 - (27.20) Thou, great King of triple eyes ...
- 0420 - (27.21) Tongue have I to praise Thee when silent-ness I observe ...
- 0421 - (27.22) Pelting stones striking with the bow on hand ...
- 0422 - (27.23) O! My Heart! Give up this "I"-ness ...
- 0423 - (27.24) Except that by words I repeatedly said "Mauna," ...

- 0424 - (27.25) To the foot of the Wild Banyan tree belongeth the Causal Source ...
- 0425 - (27.26) Having adored in humbleness the Siddha Mauni ...
- 0426 - (27.27) Lo! I did behold Thy Grace ...
- 0427 - (27.28) The ascending breath driven down to muladhara ...
- 0428 - (27.29) Oh! Pervasive Light Divine! Unapproached by word or meaning of word ...
- 0429 - (27.30) Art Thou the Pure Effulgent Light of Divine Knowledge ...
- 0430 - (27.31) Thou art the Munificent that giveth me all ...
- 0431 - (27.32) Nothing there that I know Oh, Lord of my heart! ...
- 0432 - (27.33) To this sinner who falleth into the sea of lust ...
- 0433 - (27.34) Is it because, to grant Thy grace ...
- 0434 - (27.35) "Of poison is their glance, Tempresses art they ...
- 0435 - (27.36) "Bliss, Bliss. Is it to be actionless" ...
- 0436 - (27.37) As days wear on, Life cometh to an end and the truth dawneth ...
- 0437 - (27.38) How many the seas, how many the mountains ...
- 0438 - (27.39) No thought I think that is not thought of Thee ...
- 0439 - (27.40) Having surrendered me and my heart into Thy hands ...

- 0440 - (27.41) Oh! Foolish heart full of deceit! ...
- 0441 - (27.42) When thou slowly advanceth into the nature of Godhead ...
- 0442 - (27.43) Oh, Heavenly Being of Bliss! Bless me that I merge in Thee ...
- 0443 - (27.44) Art Thou not familiar yet with my cry, day and night ...
- 0444 - (27.45) When it is realized that everything is the Will of Siva ...
- 0445 - (27.46) Oh, Light! Awareness of Light! ...
- 0446 - (27.47) Dying is unto forgetting. Being born is unto remembering ...
- 0447 - (27.48) The organs of the intellect are but maya ...
- 0448 - (27.49) Oh, mind, Thou art a vicious monkey ...
- 0449 - (27.50) Oh, heart, come thou here. Bundle up all your evil ways ...
- 0450 - (27.51) Every month a moon is born and dies ...
- 0451 - (27.52) Thou art the Awareness that is all pervasive ...
- 0452 - (27.53) The pleasures of worldly women and of gold ...
- 0453 - (27.54) Unto the rotten fruit am I ...
- 0454 - (27.55) O Lord! Who destroyed the Cities of the unholy ...
- 0455 - (27.56) Like the dancing whirl and the potter's wheel ...
- 0456 - (27.57) What availeth learning and listening ...
- 0457 - (27.58) Tender unto mother Thou came as the Guru of silentness ...

- 0458 - (27.59) Without letting me wander ...

[28] Unreal Attachment to the Body

- 0459 - (28.1) If attachment to body is unreal, what is the attachment to be that is real? ...
- 0460 - (28.2) When you see close, the elements earth and the rest ...
- 0461 - (28.3) When the reality of Truth dawneth will there be room for the unreality? ...
- 0462 - (28.4) Ignorance overweening, ignorant I stand ...
- 0463 - (28.5) "*Be thou action free.*" Oh, heart! Where have thou left that truth ...
- 0464 - (28.6) If thou realize all the phenomenal world is unreal ...
- 0465 - (28.7) Is it candy or honey or juice of fruit or milk? ...
- 0466 - (28.8) Will the chronic ailment that knoweth no relief be cured ...
- 0467 - (28.9) Will those who care not for the illusory world ...
- 0468 - (28.10) All world is unreal. If this you realize ...
- 0469 - (28.11) The Vedas and Agamas all speak of Him as Bliss Perfection ...
- 0470 - (28.12) Instead of standing straight in that state of silentness ...
- 0471 - (28.13) Thou, silly mind! All worldly existence is but a dream ...
- 0472 - (28.14) Will evil ways ever reach the holy ones that constant hold ...

- 0473 - (28.15) Possessed of ear, impervious to words, ...
- 0474 - (28.16) That Substance (God) and the soul, art both of the same category ...
- 0475 - (28.17) Real indeed is the Siva-awareness ...
- 0476 - (28.18) The Lord is He Who devised the way of reaching the silentness ...
- 0477 - (28.19) Only the goodly tribe of Silent Ones ...
- 0478 - (28.20) Oh! Light of mine eyes! Thou, sugarcane of silentness ...
- 0479 - (28.21) When it is with ignorance, t partakes of its nature ...
- 0480 - (28.22) He is the Holy Form combined ...
- 0481 - (28.23) He hath the skin of tiger. He hath the army of bhootas ...
- 0482 - (28.24) Why speak day and night of the Bliss Being beyond words as We? ...
- 0483 - (28.25) Oh! Lord Arunagiri Father! ...
- 0484 - (28.26) What availeth it if thou bundle and preserve ...
- 0485 - (28.27) If in the impure heart ...
- 0486 - (28.28) Do not be wrestling with the tattva devil ...
- 0487 - (28.29) Will I, who whirl in distress to the command of the karma past ...
- 0488 - (28.30) Oh! Lord of eyes three, functions three, Gods three ...
- 0489 - (28.31) In loving thoughts I held Thee dear ...
- 0490 - (28.32) In knowledge higher, I will lose my ignorance ...

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- 0491 - (28.33) Despising this body and feeding it not proper ...
 - 0492 - (28.34) Oh, Lord! Do Thou not know me? ...
 - 0493 - (28.35) When I attain not, bathed in Divine Light, ...
 - 0494 - (28.36) What have we gained here ...
 - 0495 - (28.37) The days when thou wert tossed about in the ocean of misery are gone ...
 - 0496 - (28.38) To dissolve and dissolve in the torrent of my eyes ...
 - 0497 - (28.39) Oh, stony heart! If day and night thou art steeped in love surpassing ...
 - 0498 - (28.40) Myself I gave. The moment I gave, I tasted Bliss ...
 - 0499 - (28.41) "Birthlessness we attained, silentness we learnt" ...
 - 0500 - (28.42) He spurned the God of Death. He burnt the God of Love ...
 - 0501 - (28.43) Their eyes in tears flowing unto as a heavenly torrent ...
 - 0502 - (28.44) He of the russet matted locks that beareth the infant moon ...
 - 0503 - (28.45) Swooned in the senses five, I, Thy slave, am tossed in distress ...
 - 0504 - (28.46) Will a full vessel hold any more water? ...
 - 0505 - (28.47) Oh! Thou, bearing the axe, the deer and the trident! ...
 - 0506 - (28.48) A benevolent sweet cloud is my Lord, of triple eyes is He ...

- 0507 - (28.49) Seated under the shade of the wild banyan tree, He in order taught ...
- 0508 - (28.50) The jnanis in whom acts of body and mind in yoga merge ...
- 0509 - (28.51) In quiescence dawneth Bliss. Why this alluring yoga now? ...
- 0510 - (28.52) Art thou not there, even in the state of meditation ...
- 0511 - (28.53) "Come, come" with the eyes that beckoned Bliss thus ...
- 0512 - (28.54) Think not of impermanent things. Speak not of the unspeakable things ...
- 0513 - (28.55) This the way, this the way not ...
- 0514 - (28.56) *"Unreal is world all"* - Thus can none renounce ...
- 0515 - (28.57) Thinking and thinking not, seeing and seeing not the light within thee ...
- 0516 - (28.58) If I-ness cometh and assaileth me, will not there be the mayaic elements? ...
- 0517 - (28.59) When I asked of Thee, my Lord ... *"Grant me the state that knoweth not"* ...
- 0518 - (28.60) Those who spoke will not in transcendental meditation be ...
- 0519 - (28.61) Why doth my Holy Father thus in meditation transcendental sit? ...
- 0520 - (28.62) He is the God. He is the Guru. He is the Universe all - the Self-Created ...
- 0521 - (28.63) Day by day, without wasting any, thou took refuge at the Feet of our Lord ...

- 0522 - (28.64) *"To end the difference of I and thou is the blissful state of mindless trance." ...*
- 0523 - (28.65) If thou stand undifferentiated, *"Everywhere is Siva;" ...*
- 0524 - (28.66) By calling truth as false and false as truth will they ever be so? ...
- 0525 - (28.67) The glades of flower-laden arbour, the ambrosia freshly distilled ...
- 0526 - (28.68) Pleasant site, sweet music ...
- 0527 - (28.69) Bounty, Tapas, Nana - the indescribable Siddhi and Mukti ...
- 0528 - (28.70) *"Give me thy self, thy body and thy possessions" ...*
- 0529 - (28.71) No more is there any affinity between thee and I ...
- 0530 - (28.72) As the Silent Guru of Bliss suffused in me ...
- 0531 - (28.73) As all, all assumed pervasive silentness ...
- 0532 - (28.74) The silentness that the Guru of silentness gave, Alone is Bliss ...
- 0533 - (28.75) No knowledge there is, except that knowledge ...
- 0534 - (28.76) Even before, as Guru, Thou bestowed Thy Grace on me ...
- 0535 - (28.77) He placed the ball of sweetness on my tongue ...
- 0536 - (28.78) *"Silent be thou whatever happens" ...*
- 0537 - (28.79) In the assembly of those who neither form nor attribute possess ...
- 0538 - (28.80) If but the different I and Thou appeareth ...

- 0539 - (28.81) Thou art the Guru of the Path of Nana ...
- 0540 - (28.82) *"Beyond Siva is neither spirit nor matter"*
- Thus did he teach us in love ...

[29] That Regretful State

- 0541 - (29.1) When thou art rid of impurities entire ...
- 0542 - (29.2) Ruined art thou, drunk of the pleasures of the wide world ...
- 0543 - (29.3) To sit forever in contemplation continuous ...
- 0544 - (29.4) Is it deceit? No, thou wandered away and became small ...
- 0545 - (29.5) Is it not to reveal ourselves to us ...
- 0546 - (29.6) Will it not come by? Will not the waters of Bliss flow through thee? ...
- 0547 - (29.7) Forgetting why thou came, living the world's way ...
- 0548 - (29.8) For all the world to be redeemed and to attain Bliss forever ...
- 0549 - (29.9) Oh heart! Where did thou go and hide thyself ...
- 0550 - (29.10) Perfectful everywhere is my Father's Compassionate Grace ...

[30] Forest and Plain

- 0551 - (30.1) What availeth it to run after mind monkey ...
- 0552 - (30.2) Siva faith is the faith per se. It shows the Reality of the Ancient Being ...
- 0553 - (30.3) Thou hath seen the crows feeding in united company ...

[31] Tayumanavar of Sivagiri Hills - Body Incarnated

- 0554 - (31.1) Is it not true that I gave Thee this body I incarnated ...
- 0555 - (31.2) Thou knowest that Thou art the God ...

[32] Face Entire

- 0556 - (32.1) Face entire suffused with pearly tear drops, ...

[33] In Firmness "Being Pervasive"

- 0557 - (33.1) It is Thy bounden duty to protect me firm with Thy Grace ...
- 0558 - (33.2) Seeing my state of helplessness, will Thou not come ...
- 0559 - (33.3) All those who sought of Thee the life eternal received ...
- 0560 - (33.4) Will it be possible for me to behold the delusive Grace ...
- 0561 - (33.5) Thee who stood as the center of life, they in love adored ...
- 0562 - (33.6) Unto the heavenly waters that cascade over the hills ...
- 0563 - (33.7) Hath Thou not seen the drooping of my heart and face ...
- 0564 - (33.8) Thou art the thought in my heart. And within the thought Thou liveth ...
- 0565 - (33.9) Lacking wisdom I praise Thee not repeated and seek not liberation ...
- 0566 - (33.10) I have seen Thee not. I have heard Thee not ...

[34] Of The Self

- 0567 - (34.1) By His Grace He teaches thou to know thyself ...

[35] Life-Eternal That is Truth-Knowledge-Bliss

- 0568 - (35.1) Thou createth all maya. In a trice Thou destroyeth it, too ...

[36] Life-Eternal That is Perfection-Bliss

- 0569 - (36.1) It is Thy bounden duty to protect me firm with Thy Grace ...
- 0570 - (36.2) Embracing the plump breasts ...
- 0571 - (36.3) Sinner that I am, filled with sinful thoughts ...
- 0572 - (36.4) He that is Lord of Nada, He that is the Providence ...
- 0573 - (36.5) All the thoughts I think lead but to a hankering for birth after death ...
- 0574 - (36.6) Unto the heavenly waters that cascade over the hills ...
- 0575 - (36.7) I sought refuge of Thee - Thee who is kinder than the mother ...

[37] The Loved Damsel That Flourisheth in the Mountain

- 0576 - (37.1) Home, wealth, children, friends ...
- 0577 - (37.2) In the alluring talk of women ...
- 0578 - (37.3) From the gross elements to nada Thou showed me all as illusory ...
- 0579 - (37.4) Like the mudpot that holdeth salt, worn out in body internally ...

- 0580 - (37.5) Perfection (Purani) art Thou; Ancient (Puradhani) art Thou ...
- 0581 - (37.6) I know not how to sing sweet songs in praise of Thee! ...
- 0582 - (37.7) Caught am I tight in the fleshy coils of this body ...
- 0583 - (37.7) The Indiriya devils that agreeably grow with the elements ...

[38] The Lady of the Universes

- 0584 - (38.1) If I but control my way the mind ...

[39] The Lady Great

- 0585 - (39.1) If I but control my way the mind ...

[40] Father, Mother

- 0586 - (40.1) Father, mother, children, wife, Life, body and phenomenal world entire ...
- 0587 - (40.2) When I decided to surrender myself ...
- 0588 - (40.3) Oh, my King! I am a little one that knoweth nothing ...
- 0589 - (40.4) Here I saw me, and the Grace that leaveth me not ...
- 0590 - (40.5) Alone, standing as the Pure Void that is "Om." ...
- 0591 - (40.6) Thou gathereth universes all and losing not even an atom ...
- 0592 - (40.7) It is only my mouth that moveth spewing words ...

[41] Only To Her That Gave Birth

- 0593 - (41.1) Only the woman that delivered knoweth the pangs of childbirth. ...
- 0594 - (41.2) Weeping, "Aa, Aa" - with folded hands ...
- 0595 - (41.3) It is Thyself, Who, in the thoughts of this forsaken man ...
- 0596 - (41.4) Will Thou not see my distress in full, my Father? ...
- 0597 - (41.5) When is the day to be that I seize hold of the Feet ...
- 0598 - (41.6) I did not join the company of the low ...
- 0599 - (41.7) My wealth, my body, my life - All the three I handed over to Thee ...
- 0600 - (41.8) Will I not puzzle ever so when Thou did not grant me ...
- 0601 - (41.9) Cattle, children, women, gold, garments, ... houses ...
- 0602 - (41.10) Thou, Changeableness that appeareth and appeareth not in me ...
- 0603 - (41.11) Oh Nada, Nadanta Void! Oh knower, knowledge and known! ...

[42] Of The Wild Banyan

- 0604 - (42.1) If under the shade of the wild banyan tree ...
- 0605 - (42.2) From times immemorial, all, all faiths ...
- 0606 - (42.3) If in search of a path we go ...
- 0607 - (42.4) Loading me with the burden of five elements ...

- 0608 - (42.5) Is there anything as good and bad here for me? ...
- 0609 - (42.6) Affluence and adversity - thus they of the world speak ...
- 0610 - (42.7) "Where, where is Grace? Thus this poor fellow went abegging of me" ...
- 0611 - (42.8) Lamenting over the days that went by ...
- 0612 - (42.9) Oh, Nectar Sweet of heart's lotus ...
- 0613 - (42.10) Where is justice? Where are scriptures? ...
- 0614 - (42.11) Yet it is enough for me - the frontier that knoweth neither I nor mine ...
- 0615 - (42.12) Oh! Being Eternal! When Thy fullness overwhelmeth ...
- 0616 - (42.13) Is there any transgressor like me ...
- 0617 - (42.14) Oh Lord, whose Feet have turned crimson ...
- 0618 - (42.15) Will the Life of Bliss be ever mine? ...
- 0619 - (42.16) All that is seen will destroyed be ...
- 0620 - (42.17) "The day Thou wert, I, too, wert" ...
- 0621 - (42.18) "*All the phenomenal world is illusion*" ...
- 0622 - (42.19) Thou art time. Thou art the Cause that shows time's tenses three ...
- 0623 - (42.20) Thou, the Light of Bliss Form ...
- 0624 - (42.21) Those valiant souls resolute in jnana pursuit, to see Thee ...
- 0625 - (42.22) Have Thou not seen all my suffering? ...
- 0626 - (42.23) Thou art the Light that devoureth darkness ...

- 0627 - (42.24) Thou showed the path beyond the reach of my mind ...
- 0628 - (42.25) As I probe into diverse faiths, Oh Lord Pervasive ...
- 0629 - (42.26) Oh wonder of wonders is this! Thou made me microcosmic ...
- 0630 - (42.27) How is it that I came to be born ...
- 0631 - (42.28) Thou art filled with maternal compassion in tenderness exceeding ...
- 0632 - (42.29) What is this indescribable play of Thine, my Father? ...
- 0633 - (42.30) Pity, patience, charity, wisdom and polite manners ...

[43] Wreath: Pervasive Supreme

- 0634 - (43.1) Thou art the Lord that ruleth the earth and [...] elements ...
- 0635 - (43.2) Thou art the Mountain of Bliss ...
- 0636 - (43.3) Thou art the Rain of Compassion ...
- 0637 - (43.4) Thou art the Flood of silentness ...
- 0638 - (43.5) Thou art the Fullness of Bliss and the despair of countless ...
- 0639 - (43.6) Thou art the boundless Ocean of Bliss that standeth ...
- 0640 - (43.7) Thou art the sweet Nectar of Bliss ...
- 0641 - (43.8) Thou art the Amla Fruit palpable in the palms ...
- 0642 - (43.9) Thou art the limpid perception of my heart...
- 0643 - (43.10) Thou art the Wonder of Bliss. ...

- 0644 - (43.11) Thou art word, Thou art thought ...
- 0645 - (43.12) Thou art the Holy One that came to speak the one Word ...
- 0646 - (43.13) Thou art the King that granted me the Bliss to witness ...
- 0647 - (43.14) Thou, the Lord. Thou, the Flood of Bliss ...
- 0648 - (43.15) Thou art the Jewel finely wrought ...
- 0649 - (43.16) Thou art the Harmony in truth sought ...
- 0650 - (43.17) Thou art the Kindred of those holy ones ...
- 0651 - (43.18) Thou art the Lamp in the House of Vedanta ...
- 0652 - (43.19) Only to the beloved holy ones who worship the lotus (feet) ...
- 0653 - (43.20) In distress I sought the Bliss that cometh of ending attachment ...
- 0654 - (43.21) In intense desire I sought to stand as love embodied ...
- 0655 - (43.22) Unless I attain Bliss, my awareness purified ...
- 0656 - (43.23) Unless I receive Grace that changeth not ...
- 0657 - (43.24) Unless Thou grant me the blissful samadhi state ...
- 0658 - (43.25) *"Oh Father! My Inexhaustible Treasure!"* ...
- 0659 - (43.26) The Lamp of my awareness and the sense organs internal ...
- 0660 - (43.27) Unless I drink deep of the Sea of Bliss ...
- 0661 - (43.28) Will you not see my face but once? And seeing, end my distress?

- 0662 - (43.29) Will not my distress end?
- 0663 - (43.30) Ho, Ho! Is the heart of those who parted from Thee ...
- 0664 - (43.31) Bartering all my knowledge sharp I witnessed Thy Grace ...
- 0665 - (43.32) Oh Ambrosia born of the ocean! ...
- 0666 - (43.33) Thou knoweth my heart. Thou knoweth my distress ...
- 0667 - (43.34) As the mother cow for the calf melteth ...
- 0668 - (43.35) Making me think and think unthinkable thoughts ...
- 0669 - (43.36) Unto the straw that is tossed about on the billows of the sea ...
- 0670 - (43.37) With the little I have learnt ...
- 0671 - (43.38) Oh Lord, is all my desire to see Thee an illusion?
- 0672 - (43.39) For me who wallowed in tears of distress ...
- 0673 - (43.40) To me who holdeth deceit and falsehood at heart ...
- 0674 - (43.41) I went about like those rid of pasas ...
- 0675 - (43.42) Good I know not, Evil I know not ...
- 0676 - (43.43) As though it is ever anew is the distress I experience ...
- 0677 - (43.44) How many the births I took ...
- 0678 - (43.45) If now Thou pity me not ...
- 0679 - (43.46) Wilt Thou not take a little pity ...
- 0680 - (43.47) What availeth Thee that Thou should push me ...

- 0681 - (43.48) Is it to sing and dance and stand in the way of the world ...
- 0682 - (43.49) Except that I repeat what hath been taught ...
- 0683 - (43.50) To sit in quiescence day and night ...
- 0684 - (43.51) Except the endearing samadhi pure ...
- 0685 - (43.52) Despise me not as a small fellow ...
- 0686 - (43.53) Precious be they as the apple of the eye ...
- 0687 - (43.54) To proclaim aloud to one and all ...
- 0688 - (43.55) How shall I be redeemed, my Father?
- 0689 - (43.56) Possessed although I was, of silentness ...
- 0690 - (43.57) As the infant without mother was I in distress torn ...
- 0691 - (43.58) Intense as I think, like fire within ...
- 0692 - (43.59) Listen not to those who whisper to Thee ...
- 0693 - (43.60) Knowing the depth of my thoughts ...
- 0694 - (43.61) Firm Thou fix me not in anything ...
- 0695 - (43.62) Thinking of Thee I sojourn in the fullness of Thy Grace ...
- 0696 - (43.63) Grant me the boon that I deviate not ...
- 0697 - (43.64) Grant me Thy Grace to adore Thee ...
- 0698 - (43.65) Grant me Thy Divine Grace to consider all life as my life ...
- 0699 - (43.66) An innocent of the Empty Void ...
- 0700 - (43.67) Grant me Thy benediction that I attain the yoga of solitude ...
- 0701 - (43.68) Do Thou not show maya and delude not my thoughts!

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- 0702 - (43.69) Grant me the thought that all, all art Thou ...
 - 0703 - (43.70) Is it easy for us to realize ...
 - 0704 - (43.71) In front and back, in head, feet and middle ...
 - 0705 - (43.72) Grant me the transcendent meditation ...
 - 0706 - (43.73) Without seed, doth anything arise?
 - 0707 - (43.74) Only those beloved of Thee ...
 - 0708 - (43.75) Only to those who reach Thy Feet ...
 - 0709 - (43.76) Unless thou be silent like the dumb that speaketh not ...
 - 0710 - (43.77) For me, well did the silentness that is speech none germinate ...
 - 0711 - (43.78) The firm among Thy devotees rid themselves of impurities ...
 - 0712 - (43.79) When there is Thine Grace obvious to show ...
 - 0713 - (43.80) However big the lapse is the mother forgiveth all ...
 - 0714 - (43.81) However much my realization is does Bliss come by me?
 - 0715 - (43.82) Thou showed me earth and heaven ...
 - 0716 - (43.83) Importunate did I beg of Thee ...
 - 0717 - (43.84) Wherever I see, there Thou art as Life of life ...
 - 0718 - (43.85) Thou stood as everything. Am I different from them?
 - 0719 - (43.86) If remembering and forgetting ...
 - 0720 - (43.87) Thou art the fleeting mind ...

- 0721 - (43.88) Only to those with purity of heart ...
- 0722 - (43.89) Unto the upward shoot that climbs high ...
- 0723 - (43.90) Appropriate indeed is jnana for those who had practiced yoga ...
- 0724 - (43.91) Only to those who stood day and night as Divine Knowledge ...
- 0725 - (43.92) Those who condemned flower as the spittle (of the bees) ...
- 0726 - (43.93) To renounce so that the senses internal are subdued full ...
- 0727 - (43.94) When self-realization dawneth ...
- 0728 - (43.95) To those holy ones ...
- 0729 - (43.96) To know the Self and to stand holding Grace ...
- 0730 - (43.97) By all the learning we learnt ...
- 0731 - (43.98) Is it possible to close the eyes and yet see things?
- 0732 - (43.99) If Thy Grace direct taketh my heart, nothing will I look for ...
- 0733 - (43.100) The way I seek Thee ... Is unto climbing the mountain to see the sky ...
- 0734 - (43.101) Abandoning worldly experiences and abiding in Thy Grace ...
- 0735 - (43.102) Is it not by holding on to the support of Thy Grace the earth ...
- 0736 - (43.103) The lamp and the lamp bowl art not in kind different ...
- 0737 - (43.104) If Thou art the earth and other elements then, see, Thou art the Jiva, too ...

- 0738 - (43.105) Is it not with the help of Thy Grace that I see falsehood as falsehood?
- 0739 - (43.106) "I will come, I come" - thus they say, oblivious of the transient present ...
- 0740 - (43.107) But for this mayaic world I have attachment none ...
- 0741 - (43.108) The scriptures speak of the sky and the rest of elements as Thou ...
- 0742 - (43.109) For the elephant of Thy Grace in mast overlowing with waters ...
- 0743 - (43.110) Will Thou grant Thy Bliss ...
- 0744 - (43.111) Art Thou not maya, karma and anava? And all the life ...
- 0745 - (43.112) "*I*", "*mine*" and "*my intelligence*," are these not Thine?
- 0746 - (43.113) Thy greatness the world will not know ...
- 0747 - (43.114) Thou art in the universe entire ...
- 0748 - (43.115) Without peer, without better art Thou ...
- 0749 - (43.116) Wherever Thou search ...
- 0750 - (43.117) When close seen, the microcosm and the macrocosm are all Thine work ...
- 0751 - (43.118) As the One, the Many, as the Form, the Formless ...
- 0752 - (43.119) All that I speak is Thy mantra ...
- 0753 - (43.120) What matters it, who remains and who went?
- 0754 - (43.121) Afraid of Death's torture and birth's pangs, I sought Thee ...
- 0755 - (43.122) As Thou willed it so it befell me ...

- 0756 - (43.123) Ever so be it, Thou never left me ...
- 0757 - (43.124) "*Fear not, fear not.*" thus from time to time ...
- 0758 - (43.125) Who is it that handed me over to Thee?
- 0759 - (43.126) Is it to keep me a dumb ...
- 0760 - (43.127) Thou gave Thyself to me and prevented me from going astray ...
- 0761 - (43.128) When they but think of the punishment the Death God received ...
- 0762 - (43.129) Thou left me in turiya state, attributeless in the empty void ...
- 0763 - (43.130) Impassive Thou made me sit with design none ...
- 0764 - (43.131) Thou came as the Silent One without opening Thy mouth ...
- 0765 - (43.132) I was but as of yore, yet Thou gave myself to myself ...
- 0766 - (43.133) In the directions eight, and above and below ...
- 0767 - (43.134) I am mad. I am innocent. I am ignorant ...
- 0768 - (43.135) Even for the foetus in mother's womb, Thou feedth with food and water.
- 0769 - (43.136) When my wandering mind in me to oneness goeth ...
- 0770 - (43.137) Thought disappearing, egoity disappearing, Thou came and rained ...
- 0771 - (43.138) "*I gave you one Word. I came as Bliss in accord.*" ...

- 0772 - (43.139) Will not earth and heaven come and adore them ...
- 0773 - (43.140) The words of sweet tapas vis, who received Thy abiding Grace ...
- 0774 - (43.141) To sing and dance and to seek Thee in joy ...
- 0775 - (43.142) To those that have received Thy effusive Grace in full ...
- 0776 - (43.143) Unto the children, madmen and ghouls, art the ways and deeds ...
- 0777 - (43.144) They eat well, dress well and go about as ordinary men ...
- 0778 - (43.145) The path of vision, of those who know neither night nor day saw ...
- 0779 - (43.146) Will they sleep who realize that the body is transient?
- 0780 - (43.147) Can we find words to speak of anyone equal or better ...
- 0781 - (43.148) A bond serf am I to all those ...
- 0782 - (43.149) When shall I do the biddings of the holy ones with compassion filled ...
- 0783 - (43.150) To Thee who art above Heaven's heaven how shall I perform worship?
- 0784 - (43.151) My heart is the temple. My thought is the incense ...
- 0785 - (43.152) The holy men of ways high will Thee worship ...
- 0786 - (43.153) If controlling breath Thou send the kundalini fire ...

- 0787 - (43.154) If performing the five suddhis ...
- 0788 - (43.155) If Thou make me fit to serve Thine loved devotees ...
- 0789 - (43.156) To them who commenceth in manner decreed ...
- 0790 - (43.157) Are not the four paths true?
- 0791 - (43.158) Ever will they perform penance ...
- 0792 - (43.159) To the devil of egoity that danceth ...
- 0793 - (43.160) Is it today that the karmas twain came?
- 0794 - (43.161) If I have thoughts none except of Thee ...
- 0795 - (43.162) I know not what it is that I am ...
- 0796 - (43.163) The karmas I in innocence performed ...
- 0797 - (43.164) The twain karma disease came to destroy me ...
- 0798 - (43.165) If to the mamaya That showeth nothing but prowess ...
- 0799 - (43.166) All ariseth from the triple gunas ...
- 0800 - (43.167) No more can I endure this distress, My Lord!
- 0801 - (43.168) Knowing not how to regulate my mind, my Lord, I wandered helpless ...
- 0802 - (43.169) Learned they be until passions died ...
- 0803 - (43.170) Like the wrestlers who come challenging for a fight ...
- 0804 - (43.171) Like the gamblers if thou art, that play again and again ...
- 0805 - (43.172) Like the mad monkey stung by the fiery scorpion ...

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- 0806 - (43.173) Thinking again and again of things that came and things that went ...
 - 0807 - (43.174) A bridge made of hair is this sentience. A river of fire are these ...
 - 0808 - (43.175) By the mechanism of senses, like a robot, this helpless one moveth ...
 - 0809 - (43.176) When is the day to be for the sharp sword of jnana to brandish ...
 - 0810 - (43.177) *"Whatever the body I incarnate that body is well indeed"* ...
 - 0811 - (43.178) If the body that is false is of all falsity together fashioned ...
 - 0812 - (43.179) Transient as a flash of lightning is the body ...
 - 0813 - (43.180) For the body that is transient like the bubble in the waters ...
 - 0814 - (43.181) Why doth the "flame" sob, thinking the body will die?
 - 0815 - (43.182) When the body incarnate to pieces goeth ...
 - 0816 - (43.183) The leathery doll (body), a burden for four persons became ...
 - 0817 - (43.184) Believing the world as true day by day I spent my life ...
 - 0818 - (43.185) The worldly life, so transient, is an experience so slummy ...
 - 0819 - (43.186) To fashion the ladder of cotton rope to reach to heaven ...
 - 0820 - (43.187) Unto the rice of sand that children "cook" ...

- 0821 - (43.188) Will ever bliss be by book learning? ...
- 0822 - (43.189) Like the parrot that repeateth what it heareth ...
- 0823 - (43.190) The corporeal body of Thy devotees ...
- 0824 - (43.191) Well may they cognize the time's tenses three ...
- 0825 - (43.192) Only those are holy who hath taken the vow of non killing ...
- 0826 - (43.193) To pursue not the way the thoughts lead ...
- 0827 - (43.194) Whatever may come, whatever may go ...
- 0828 - (43.195) A thousand things thou may see ...
- 0829 - (43.196) Those rid of the delusive maya, will they ever seek anything else?
- 0830 - (43.197) The body that is alive is a dead corpse in sleep ...
- 0831 - (43.198) Whatever the state of heart, it will to Thy Grace melt ...
- 0832 - (43.199) If in knowledge dulled, I wander about ...
- 0833 - (43.200) Search did I, in directions all, adore did I, thoughts humbling ...
- 0834 - (43.201) Is it not by removing my inertia first that Thou should take me ...
- 0835 - (43.202) *"Refuge be Thy Blissful Feet that scorcheth away fear of death."*
- 0836 - (43.203) I see my bubbling thoughts rise and die for Thy Grace ...
- 0837 - (43.204) Wherever I look I but see my thoughts in-to void dissolving ...

- 0838 - (43.205) As the top that whirls and stops in eagerness I searched ...
- 0839 - (43.206) Thou art the fruit of Nadanta silentness ...
- 0840 - (43.207) The silentness that thinketh of nothing but Thee ...
- 0841 - (43.208) If, on any count, I hold there is none greater than Thou ...
- 0842 - (43.209) Even in mukti in ways diverse the body attaineth Siddhi ...
- 0843 - (43.210) Without Thee, who am I? What is my mind? What is my heart?
- 0844 - (43.211) When Sukha hailed Thee ...
- 0845 - (43.212) If it is dragged into the swirl ...
- 0846 - (43.213) "All learning have I mastered and anyone can I answer."
- 0847 - (43.214) When stone is thrown the moss parts revealing goodly water ...
- 0848 - (43.215) What will the lot be of those of evil learning ...
- 0849 - (43.216) Those who are rid of "I" and "mine," ...
- 0850 - (43.217) Carrying the heavy load of "rice bag"
- 0851 - (43.218) With him who speaketh the truth intimate will I be ...
- 0852 - (43.219) Except by the influence o what is around me ...
- 0853 - (43.220) If someone speaketh with vehemence ...
- 0854 - (43.221) All that I wish is all should in bliss be ...
- 0855 - (43.222) As in days of yore Munis of perfect jnana performed tapas ...

- 0856 - (43.223) Getting rid of karmas to the root and reaching to the dharmic state ...
- 0857 - (43.224) Without my eyes closing in sleep Thou revealed Thyself ...
- 0858 - (43.225) I sought Thee not in terms of my egoity ...
- 0859 - (43.226) Thou stood in me as atom within atom ...
- 0860 - (43.227) Even through the dark chamber of the womb Thou guarded me ...
- 0861 - (43.228) Those who ruled the country claimed it their own ...
- 0862 - (43.229) Blessed be the gods all! Blessed be our Mauna Guru! ...
- 0863 - (43.230) Thou made me attain the state of fullness of Grace ...
- 0864 - (43.231) How many they who countless Siddhis attained until this day?
- 0865 - (43.232) Country and city and army with flying standard ...
- 0866 - (43.233) The treasures thou accumulateth ...
- 0867 - (43.234) Those of wealth real, who have wealth sought not ...
- 0868 - (43.235) I stood sighing like furnace and melting into liquid ...
- 0869 - (43.236) Thou, who had robbed already all the three - my wealth, life and body ...
- 0870 - (43.237) "Thou who art immersed in this world will now live in Grace" ...
- 0871 - (43.238) Thou gave me blessings unique ...

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- 0872 - (43.239) Only Thee I love and by Thy blessing none else I desire ...
 - 0873 - (43.240) From beginning to end Thou wert the Guru ...
 - 0874 - (43.241) Thou, of Thyself came and saved me ...
 - 0875 - (43.242) I seek the way of non desire, but the mind seeketh to roam ...
 - 0876 - (43.243) Is not Bliss for those who hath learning none ...
 - 0877 - (43.244) The bodies of those who stood as the pure ...
 - 0878 - (43.245) The bodies of those who transcendental samadhi attained ...
 - 0879 - (43.246) In days of yore Thou took me in Thy Grace ...
 - 0880 - (43.247) Is it the garland of words that the tongue praiseth?
 - 0881 - (43.248) Like the treacle of cane, like the ball of jaggery ...
 - 0882 - (43.249) Thou, Divine Intelligence Pervasive, Thou, Being Uncreated ...
 - 0883 - (43.250) If Thou art the one that maketh know, who art they that standeth ...
 - 0884 - (43.251) What justice is it that the repugnant devils of antakaranas ...
 - 0885 - (43.252) Consorting not with senses five Thou art the Divine Knowledge ...
 - 0886 - (43.253) Becoming not Bliss that is Grace ...

- 0887 - (43.254) When all Thy devotees are to savour of Bliss ...
- 0888 - (43.255) Except that I speak of Thy compassion constant ...
- 0889 - (43.256) Even if Thou leaveth me because of my constant blabbering of "I" ...
- 0890 - (43.257) Among the concourse of those who hold this body as transient ...
- 0891 - (43.258) There is a place where the Self mergeth in the Perfection ...
- 0892 - (43.259) Thou art the Lamp of Bliss that flameth ...
- 0893 - (43.260) For long have I wondered until my weariness ceased ...
- 0894 - (43.261) Thou have seen the tears in my eyes yet have Thou not shown pity ...
- 0895 - (43.262) I sought not Thine Perfection and so reached not Bliss ...
- 0896 - (43.263) If I seek refuge of Thee, it is for Thee to protect me ...
- 0897 - (43.264) If I come and recount to Thee ...
- 0898 - (43.265) To cause exceeding damage to my subtle knowledge ...
- 0899 - (43.266) Thou made me the target of the dark monster devils ...
- 0900 - (43.267) To ask for the Way of Siddhi for the world's delusion to end ...
- 0901 - (43.268) By what way will it come the unending Bliss that endeth thoughts?

- 0902 - (43.269) Beyond comprehension of Thy knowledge, however sharp, is the Lord ...
- 0903 - (43.270) How many days will it take for me to savour the perfect Bliss ...
- 0904 - (43.271) When thou do not have the courage to renounce the world ...
- 0905 - (43.272) To swallow this emptiness (maya) and to digest it ...
- 0906 - (43.273) Without seeking Thee who imparteth awareness ...
- 0907 - (43.274) This world, so illusory, I held as permanent ...
- 0908 - (43.275) I realized all as they in truth art ...
- 0909 - (43.276) If pure silentness within me ariseth silent art my thoughts ...
- 0910 - (43.277) Thou art the Eye of Compassion that gleameth ...
- 0911 - (43.278) If there is none so dear unto me as Thou ...
- 0912 - (43.279) Neither microcosm Nor macrocosm, I saw ...
- 0913 - (43.280) A million, million times have I pleaded with Thee ...
- 0914 - (43.281) In time long past Thou spoke to the Holy Four ...
- 0915 - (43.282) As Father and Mother, as Holy Guru ...
- 0916 - (43.283) When Death's men come, will build and weight serve ...
- 0917 - (43.284) Is it not by reaching the state of silentness ...

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- 0918 - (43.285) Will bliss be there, even if one attaineth learning ...
 - 0919 - (43.286) Like the magic unguent that dissolveth all forms ...
 - 0920 - (43.287) Nothing is of my doing ...
 - 0921 - (43.288) Is it not when I renounce ...
 - 0922 - (43.289) If I think the world is all And realize not the Self ...
 - 0923 - (43.290) Thinking not in terms of one and two, Grant me Thy awareness ...
 - 0924 - (43.291) Thou, Bliss that is turiya filled, Thou art the Void ...
 - 0925 - (43.292) When will the day be that this man of deceitful thoughts know ...
 - 0926 - (43.293) Only the experience of oneness in God without separateness as two ...
 - 0927 - (43.294) If when a wall falleth will the earth disappear? ...
 - 0928 - (43.295) Ere body falleth and life ebbeth away ...
 - 0929 - (43.296) Those who have not separated chaff from words ...
 - 0930 - (43.297) The man of evil disposition narrowed in heart by envy ...
 - 0931 - (43.298) Those who have attained the state of upasanta ...
 - 0932 - (43.299) To those who have not attained Self-knowledge ...
 - 0933 - (43.300) To me who is ignorant full, possessed of a heart of darkness ...

- 0934 - (43.301) The more I think of Thee the more Thy Knowledge Bliss wellet up in me ...
- 0935 - (43.302) The ways of those who show sympathy none ...
- 0936 - (43.303) Only those who received Grace ...
- 0937 - (43.304) For the Truth that can by a single word be attained ...
- 0938 - (43.305) When am I to be free from the painful whirl of religion ...
- 0939 - (43.306) Who is it that can drive away the egoity ...
- 0940 - (43.307) Those who think of Thee in loving fondness ...
- 0941 - (43.308) Does it matter that I carry an ample rice pack for my journey?
- 0942 - (43.309) Only those who hold to the Holy Grace for support ...
- 0943 - (43.310) Thou art the source of Eternal Bliss ...
- 0944 - (43.311) Thou stood as the sky and the rest of tattvas ...
- 0945 - (43.312) Unto the sparks of fire that emanate when twigs are together rubbed ...
- 0946 - (43.313) If in sleep, we our consciousness lose, is not our life ...
- 0947 - (43.314) Without reaching the trance of Bliss the mind wandereth as it listeth.
- 0948 - (43.315) Those who have seen the state of True Knowledge ...
- 0949 - (43.316) Instead of chanting mantra and reaching the state of fainting ...

- 0950 - (43.317) As though the heavens have rained compassion Thou art pervasive ...
- 0951 - (43.318) He stands as the Cosmic Self. If thou stand one with Him ...
- 0952 - (43.319) Forlorn am I, yearning for Thee, my heart is sore troubled ...
- 0953 - (43.320) Thou art our Overlord. We art Thy bond vassals. What is this karma ...
- 0954 - (43.321) If Thou art everywhere, I should have reached Thee from where I am.
- 0955 - (43.322) Only the wine of learning have I drunk and intoxicated become ...
- 0956 - (43.323) Thy Form, neither microcosm nor macrocosm hath seen ...
- 0957 - (43.324) Art Thou not the one who stireth the heart to its depths ...
- 0958 - (43.325) If my thoughts are stilled as well as my deeds ...
- 0959 - (43.326) Oh, Divine Effulgence! Thou came as Guru ...
- 0960 - (43.327) Grant me, my Lord, the trance of Bliss that endeth my "I" ...
- 0961 - (43.328) Thou bestowed on me a Word that ended my sorrows ...
- 0962 - (43.329) Standing as Knowledge Divine, Thou dispelled the darkness of my mind ...
- 0963 - (43.330) "Thou came as Guru and gestured cin mudra" ...
- 0964 - (43.331) "Thou came and placed Thy Feet on my head" ...

- 0965 - (43.332) "Perished the maya, earth earthly, the Infinite Void appeared" ...
- 0966 - (43.333) "With Thine own hands Thou wiped my tears" ...
- 0967 - (43.334) "A fellow bereft of feeling, who doth not Truth realize" ...
- 0968 - (43.335) Thou art all, Thou art the thought, too ...
- 0969 - (43.336) The fascination of attachment is there, yet I say, "I am rid of desires."
- 0970 - (43.337) Without eyes are there sights that can be seen?
- 0971 - (43.338) Thou standeth as one Bliss in directions eight ...
- 0972 - (43.339) The absolute knowledge and Sivam, indivisibly standing unseparated ...
- 0973 - (43.340) Whatever I say, Thou moveth not a bit ...
- 0974 - (43.341) In sheer poetic fantasy I sing ...
- 0975 - (43.342) The mind that is full of hard thoughts, may it perish!
- 0976 - (43.343) A poor man filled with ignorance am I ...
- 0977 - (43.344) In thoughtlessness I lost all ...
- 0978 - (43.345) Impart me the jnana that mauna giveth ...
- 0979 - (43.346) Seeing my drooping face, Thou protected me from drooping low ...
- 0980 - (43.347) With their minds Thine devotees true adore Thee ...
- 0981 - (43.348) There is none equal to Thee in compassion ...

- 0982 - (43.349) The mother there is, yet the child languisheth ...
- 0983 - (43.350) By its mouth was the well choked up ...
- 0984 - (43.351) Who was it that taught this jiva to commit iniquity without fear?
- 0985 - (43.352) Grant Thou today the state of passionless Bliss ...
- 0986 - (43.353) If proper thy learning be, to pieces will not thy faculties go ...
- 0987 - (43.354) Like the smelted gold That shineth lustrous ...
- 0988 - (43.355) Bereft of attachment, bereft of mind's agitation, bereft of egoity ...
- 0989 - (43.356) In the formed state, Thou, to Vaduvur Saint, appeared ...
- 0990 - (43.357) For the body to some siddhi attain ...
- 0991 - (43.358) If jivan mukti is to be in earthly life ...
- 0992 - (43.359) Unless it be for those who can vision in terms of Pervasiveness ...
- 0993 - (43.360) Seek will I Thy Grace ...
- 0994 - (43.361) When shall I see Thee, my heart melting, my body melting ...
- 0995 - (43.362) When the accursed thought dieth, and it becometh bright as daylight ...
- 0996 - (43.363) If my accursed mind, no more but an atom to see ...
- 0997 - (43.364) To songs, to love, to bhakti and to praise of devotees ...

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- 0998 - (43.365) Thou art the Seed of mukti to fruit. Thou art the Wonder Field ...
 - 0999 - (43.366) Thou art the Void that defied imagination ...
 - 1000 - (43.367) For those who have transcended the tattvas all, Thou art Knowledge ...
 - 1001 - (43.368) For the boiling of my heart to cease ...
 - 1002 - (43.369) To protect me is the duty of Thy Grace ...
 - 1003 - (43.370) Thou art the goodly State of Grace that of Thyself granted ...
 - 1004 - (43.371) With my eyes I saw and delighted in Thy Perfection ...
 - 1005 - (43.372) The day Thou taught me what ignorance is ...
 - 1006 - (43.373) I choose some as bad and some as good ...
 - 1007 - (43.374) The knowledge Thou attained is knowledge Cosmic ...
 - 1008 - (43.375) Pointing not to karma and egoity (As abstacles to be overcome) ...
 - 1009 - (43.376) Those who have received grace - practised the state of silentness ...
 - 1010 - (43.377) Thy grace Thou gave compassionate unto mother ...
 - 1011 - (43.378) All agitation ceasing, I realised Thee ...
 - 1012 - (43.379) The men of truth realising the tattvas ...
 - 1013 - (43.380) Only where word and thought consistent art, will I speak ...
 - 1014 - (43.381) Without effort Thou realiseth all ...

- 1015 - (43.382) Blessed be the Bhaktas and Siddhas; Blessed be those ripe in spirituality ...
- 1016 - (43.383) Unlearned though I be, I followed Thee ...
- 1017 - (43.384) Only to the benignant One who appeared as Holy Guru ...
- 1018 - (43.385) Thou art the nectar that flowed sweet through the [...] silentness ...
- 1019 - (43.386) To be without sleep, to be without accursed thoughts ...
- 1020 - (43.387) The earth, the wavy ocean and all else, I saw art within Thy eyes ...
- 1021 - (43.388) Locking me up inside Thou maketh me dance ...
- 1022 - (43.389) In false understanding, I stood guarding this worms' nest ...

[44] Green Parrot Wreath

- 1023 - (44.1) Exceeding far the beginning and end ...
- 1024 - (44.2) To the Lord that filleth my heart ...
- 1025 - (44.3) Will the Knowledge-Bliss of the Wonder-Being ...
- 1026 - (44.4) Without anyone knowing, in secret, let him come and go ...
- 1027 - (44.5) My streaming tears have ruined my body ...
- 1028 - (44.6) The vestment of lovers will dirt accumulate ...
- 1029 - (44.7) Spontaneous, without thinking in terms of One and Two ...

- 1030 - (44.8) Habitat He hath none; Name He hath none ...
- 1031 - (44.9) If I look not at the world ...
- 1032 - (44.10) *"When will the day dawn, oh, my Lord!"* ...
- 1033 - (44.11) He who cannot be figured in any book ...
- 1034 - (44.12) Will the Valiant One Who in love was as the apple of my eye ...
- 1035 - (44.13) I will not now bedeck myself with petalled flowers ...
- 1036 - (44.14) Unlearned am I; immature am I ...
- 1037 - (44.15) "See the Sugar-candy and be rid of anxiety" ...
- 1038 - (44.16) Will I pine and waste my days seeing not in heart's rapture ...
- 1039 - (44.17) Even as the magnet draweth the iron will my King of Grace ...
- 1040 - (44.18) Thou sawth how I pined for love ...
- 1041 - (44.19) Nearing not the devotees sincere ...
- 1042 - (44.20) Close to the heart will He rise ...
- 1043 - (44.21) Neither parts, nor attributes hath He ...
- 1044 - (44.22) Young and innocent am I, yet He robbed my thoughts ...
- 1045 - (44.23) He dispelled the darkness of my thoughts ...
- 1046 - (44.24) He is Bliss-Form that is beyond words ...
- 1047 - (44.25) Will it take long for me to attain self-realization ...
- 1048 - (44.26) As I knew myself, where did my peerless Lord go and hide ...

- 1049 - (44.27) Unbearable far are His acts of tender love ...
- 1050 - (44.28) If I give up hopping like a monkey ...
- 1051 - (44.29) Will I end this endless dispute, of being born again and again ...
- 1052 - (44.30) What will come of sleeping and waking?
- 1053 - (44.31) Will I see the end of my troubles and sorrows ...
- 1054 - (44.32) All the goodly souls of devout heart ...
- 1055 - (44.33) If in eagerness I seek Him He cometh not to me ...
- 1056 - (44.34) When this body that is a bubble is still there ...
- 1057 - (44.35) In the heart's recesses He lives, if I think of Him as outside me ...
- 1058 - (44.36) The signets of faiths several disappearing, under the Wild Banyan Tree ...
- 1059 - (44.37) As you fly over the green landscape I too flew (searching for Him) ...
- 1060 - (44.38) I minded not the morrows that Pasa giveth ...
- 1061 - (44.39) Giving up the desires for the world, I sought to reach the Lord ...
- 1062 - (44.40) In the days of my maiden innocence ...
- 1063 - (44.41) Unto ye who seek the green crop ...
- 1064 - (44.42) Why do I lament in this false body?
- 1065 - (44.43) I seek not illusory works to do ...
- 1066 - (44.44) The earth sleeps; the heaven sleeps ...
- 1067 - (44.45) My limitless passion to end ...

- 1068 - (44.46) He made me grow; He made my love for Him grow ...
- 1069 - (44.47) Numerous the medicines are to cure the ailments of the body ...
- 1070 - (44.48) Five hues you have; for nothing you suffered in prison ...
- 1071 - (44.49) He lorded over me, letting me not open my mouth ...
- 1072 - (44.50) Will I ever see Him, Who by gesture of hand ...
- 1073 - (44.51) To the Silent One ...
- 1074 - (44.52) Did you see that the ambrosia of Celestials ...
- 1075 - (44.53) Unto the air that inseparate mergeth in the sky ...
- 1076 - (44.54) When all of them are placed in the moon-lit roof terrace ...
- 1077 - (44.55) When He my bounteous Lord hides within my heart ...
- 1078 - (44.56) Before I shuffle this mortal coil ...
- 1079 - (44.57) He of the Self-manifest nature ...
- 1080 - (44.58) What is the secret behind it ...

[45] Wreath: When is the Day to be?

[1] Invocation to God

- 1081 - (45.1.1) That I see the cloud-throated One that danceth with matted locks ...

- 1082 - (45.1.2) That I crave for the sweetness of the nectar ...
- 1083 - (45.1.3) That I adore the raised Foot (in dance) ...
- 1084 - (45.1.4) That My blemishes are wiped out by the divine glance ...
- 1085 - (45.1.5) That I seek the refuge of the hand that gestures, "*Fear not*" ...
- 1086 - (45.1.6) That I seek the Feet of ParaSakti great ...
- 1087 - (45.1.7) That I see Her Who (half and half) is of hue green and hue red ...
- 1088 - (45.1.8) That I praise the Feet which in consciousness Form Pervasive ...
- 1089 - (45.1.9) That I hold in my thoughts the Feet of the Elephant ...
- 1090 - (45.1.10) That I hold in my thoughts the Crimson Feet of sure Refuge ...
- 1091 - (45.1.11) That I delight at the twin feet of my father ...

[2] Adoration of the Guru Hierarchy

- 1092 - (45.2.1) That I embrace the Lord of the Wild Banyan Tree ...
- 1093 - (45.2.2) That I take shelter as a vassal at the Feet of Nandi ...
- 1094 - (45.2.3) That I praise the holy Tapasvin Sanatku-mar and the rest ...
- 1095 - (45.2.4) That I receive the blessings of Meikanda Natha ...

- 1096 - (45.2.5) That I bow at the golden Feet of him who by half a poem ...
- 1097 - (45.2.6) That I laud the Primal Lord of Kotramkudi ...
- 1098 - (45.2.7) That I remain adoring the fragrant feet of the Saint ...
- 1099 - (45.2.8) That I adore the holy personages ...
- 1100 - (45.2.9) That I merge in the Great Knowledge of the Silent One ...
- 1101 - (45.2.10) That I receive the Grace of the Silent One ...
- 1102 - (45.2.11) That I receive the Grace of the Silent One ...
- 1103 - (45.2.12) That the Truth which the Silent One ...
- 1104 - (45.2.13) That all my sorrows shattered are at the impact of the Silent Grace ...

[3] Adoration of Devotees

- 1105 - (45.3.1) That I reach by Grace the holy Tirugnana Sambanda ...
- 1106 - (45.3.2) That I pay tribute at the feet of him who held the grass-cutter ...
- 1107 - (45.3.3) That I praise the truth of the "Learned one in Tamil" ...
- 1108 - (45.3.4) That I in love seek the love of the holy one of Vadavur ...
- 1109 - (45.3.5) That I realize the ways of Badragiri and Pattinathar ...
- 1110 - (45.3.6) That I reach the feet of holy Sivavakiyar ...

- 1111 - (45.3.7) That I receive the Grace of the Great Tirumulan ...
- 1112 - (45.3.8) That I receive the Grace of my father spiritual ...
- 1113 - (45.3.9) That I receive the blessings of the countless Siddhas ...

[4] Despising the Body

- 1114 - (45.4.1) That I say, "Enough is the love for this body" ...
- 1115 - (45.4.2) That I give up the attachment for this body ...
- 1116 - (45.4.3) That I despise the body ...
- 1117 - (45.4.4) That I am rid of the reproach, "This is my body" ...
- 1118 - (45.4.5) That I stop blabbering that this land, ..., art "I".
- 1119 - (45.4.6) That I, this sinner, hang not my head in shame ...
- 1120 - (45.4.7) That I am rid of this Evening Bazaar illusion ...
- 1121 - (45.4.8) That I consider it worthy of living in this body ...
- 1122 - (45.4.9) That I despise this dirty Body ...
- 1123 - (45.4.10) That I consider this fleshly bag a burden ...
- 1124 - (45.4.11) That I dread this despicable body which is like a well of dirt ...

[5] Despising Women of Easy Virtue

- 1125 - (45.5.1) That this lowliness leaveth me ...
- 1126 - (45.5.2) That I escape the delusion ...
- 1127 - (45.5.3) That this delusive dance ceaseth ...
- 1128 - (45.5.4) That I seek Thy Grace ...
- 1129 - (45.5.5) That I escape from the temptations of women ...
- 1130 - (45.5.6) That I shake off the Love God's slumber ...
- 1131 - (45.5.7) That I escape the delusions of women ...
- 1132 - (45.5.8) That I seek the Diving Grace ...
- 1133 - (45.5.9) That I forget the women of plump breasts ...
- 1134 - (45.5.10) That I break away from the bonds of wily women ...
- 1135 - (45.5.11) That I give up the tempting desires ...
- 1136 - (45.5.12) That I get rid of the temptations of wily women ...
- 1137 - (45.5.13) That I cultivate and raise the crop (of Grace) ...
- 1138 - (45.5.14) That I cease hovering around the liquor shop ...
- 1139 - (45.5.15) That I seek not the false pleasures of women ...

[6] The Order of Tativas (Principles of Existence)

- 1140 - (45.6.1) That I attain the Grace of the Lord ...

- 1141 - (45.6.2) That I escape free of fear, from the mad thieves ...
- 1142 - (45.6.3) That I receive thy Grace by the spark of Thy Acceptance ...
- 1143 - (45.6.4) That I realize Truth by wasting not my time in the illusion ...
- 1144 - (45.6.5) That I do not become the garland (to be torn to shreds) ...
- 1145 - (45.6.6) That without being overtaken by the killer-hunters of wild ...
- 1146 - (45.6.7) That the cycle of birth and death projects not ...
- 1147 - (45.6.8) That without becoming the inescapable frog-prey ...
- 1148 - (45.6.9) That without becoming the trembling sugarcane ...
- 1149 - (45.6.10) That without being tossed about daily like a straw ...
- 1150 - (45.6.11) That the seven Vidya Tattvas fleeing in fear ...
- 1151 - (45.6.12) That I leave off the Five Tattvas ...
- 1152 - (45.6.13) That my thoughts cease to run into despicable acts of lust ...
- 1153 - (45.6.14) This ruinous impoverishment (Spiritual) endeth ...
- 1154 - (45.6.15) That the ten times six Tattvas external ... [vanish] ...
- 1155 - (45.6.16) That the flood-tide of ignorance which envelops my intellect ebbeth ...

- 1156 - (45.6.17) That I become Pure Being One with the Pure ...
- 1157 - (45.6.18) That my primordial Karma is uprooted ...
- 1158 - (45.6.19) That My Lord's scorching rays reacheth ...
- 1169 - (45.6.20) That I receive the Grace ...
- 1160 - (45.6.21) That I receive the Grace so all the triple Karmas ...
- 1161 - (45.6.22) That the alluring Maya endeth ...
- 1162 - (45.6.23) That the bond of Suddha Mamaya ...
- 1163 - (45.6.24) That the Tirodana Sakti leaveth ...
- 1164 - (45.6.25) That I learn to Vanquish the Pure Kevala aspect ...
- 1165 - (45.6.25) That He of Yore lighteth the Fire of Jnana ...
- 1166 - (45.6.27) That I attain the Grace of Pure Avasta that freeth me ...

[7] Truth of the Self

- 1167 - (45.7.1) That I vision the Self in firmness ...
- 1168 - (45.7.2) That with Knowledge Real I vision the Self concealed ...
- 1169 - (45.7.3) That I vision the self that is Cit ...
- 1170 - (45.7.4) That I vision the Self straight, demolishing the illusion ...
- 1171 - (45.7.5) That I see the Self in the midst of the crowd ...
- 1172 - (45.7.6) That I receive the wisdom to see myself ...
- 1173 - (45.7.7) That I realize the Self in rightful terms ...

- 1174 - (45.7.8) That I realize the Self without losing the Self ...

[8] Nature of Grace

- 1175 - (45.8.1) That I incarnate in the Land of Bliss ...
- 1176 - (45.8.2) That I reach the World of Vision True ...
- 1177 - (45.8.3) That I reach the benignant shores of Grace ...
- 1178 - (45.8.4) That I sport in the heavenly River of Void ...
- 1179 - (45.8.5) That I reach the Mountain Top High ...
- 1180 - (45.8.6) That I see the downpour of Rain of Grace ...
- 1181 - (45.8.7) That I reach the Land of Perfection ...
- 1182 - (45.8.8) That I reach the Wide Spaces ...
- 1183 - (45.8.9) That I reach the Being of the Empty Void ...
- 1184 - (45.8.10) That I rush into the court-hall of my Lord ...
- 1185 - (45.8.11) That I slake my thirst and rest in peace ...
- 1186 - (45.8.12) That I sleep in Pure Grace ...
- 1187 - (45.8.13) That I reach the cool shade of Lord ...
- 1188 - (45.8.14) That I clutch at the Rescue Boat of Lord's Feet ...
- 1189 - (45.8.15) That I receive the magic salve of Void-Jnana ...
- 1190 - (45.8.16) That I embrace and embrace-not my Father's Form Perfect ...
- 1191 - (45.8.17) That I reach the action-less State ...
- 1192 - (45.8.18) That I reach safe the Shores of Grace ...

[9] Nature of Reality

- 1193 - (45.9.1) That even as they see through darkness ...
- 1194 - (45.9.2) That I endear myself to the Being of Bliss ...
- 1195 - (45.9.3) That rid of Egoity I see by my Awareness ...
- 1196 - (45.9.4) That I unite in the Being ...
- 1197 - (45.9.5) That I find and rejoice in my heart ...
- 1198 - (45.9.6) That I vision direct the Grace that directeth all ...
- 1199 - (45.9.7) That I cease to be myself and reach Him ...
- 1200 - (45.9.8) That the Being that appeared in those ...
- 1201 - (45.9.9) That I realize in reality the One who is immanent ...
- 1202 - (45.9.10) That the Being Supreme Appeareth to me ...
- 1203 - (45.9.11) That the cosmic Perfection becometh mine ...
- 1204 - (45.9.12) That Siva, Who is Pure, Pervasive and Bliss appeareth before me ...
- 1205 - (45.9.13) That the Absolute Void in me mergeth ...
- 1206 - (45.9.14) That I reach the Being Unique who is uninterrupted continuity ...
- 1207 - (45.9.15) I stand one with the Divine Light ...
- 1208 - (45.9.16) I love as Reality the Being that came ...
- 1209 - (45.9.17) I love the Being Who standeth as That ...
- 1210 - (45.9.18) That I see in my mind's eye ...
- 1211 - (45.9.19) That I meet in my awareness the One ...

[10] Nature of Bliss

- 1212 - (45.10.1) That I stand engulfed in the flood Waters of Heavenly Bliss ...
- 1213 - (45.10.2) That I sport in the Sea of Pure Bliss ...
- 1214 - (45.10.3) That the flood of Bliss like the waters of seas several ...
- 1215 - (45.10.4) That to those who ask: "*How is the limitless Divine Bliss*" ...
- 1216 - (45.10.5) That the waters of Divine Bliss gather ...
- 1217 - (45.10.6) That I go through the Radiant Bliss ...
- 1218 - (45.10.7) That for me who renounced Saloka and other joyous states ...
- 1219 - (45.10.8) That even within the Uncreated Being I experience ...
- 1220 - (45.10.9) That I sport in the Waters of Siva Bliss ...
- 1221 - (45.10.10) That I partake of the Bliss of Ambrosia ...
- 1222 - (45.10.11) That rid of the worldly allurements ...
- 1223 - (45.10.12) That I reach the Lake of Heavenly Ambrosia ...
- 1224 - (45.10.13) That I in fact am served the supreme Bliss ...
- 1225 - (45.10.14) That I attain the Supreme Bliss ...

[11] State of Being in God-Love

- 1226 - (45.11.1) That my heart openeth up at the sight of Grace ...

- 1227 - (45.11.2) That I dance seeing my Lord's Jnana dance ...
- 1228 - (45.11.3) That I long for the Divine Light ...
- 1229 - (45.11.4) That I behold with mine eyes the Siddha ...
- 1230 - (45.11.5) That surrendering my thoughts I adore the Dancer of Bliss ...
- 1231 - (45.11.6) That I plead in plaintive tones ...
- 1232 - (45.11.7) That I call aloud, "*Come Thou, my Sire*" ...
- 1233 - (45.11.8) That I confess in anguish: "*Whatever I do is Thy work*" ...
- 1234 - (45.11.9) That I pray with folded hands ...
- 1235 - (45.11.10) That all the distress of my heart endeth ...
- 1236 - (45.11.11) That my tears flow in rivers ...
- 1237 - (45.11.12) That I sigh for Thee saying ...
- 1238 - (45.11.13) That I wail and weep and demonstrate distress ...
- 1239 - (45.11.14) That even though I praise Thee not I cry aloud in pain ...
- 1240 - (45.11.15) That I be freed from birth's bonds ...
- 1241 - (45.11.16) That I walk hand in glove with goodly souls ...
- 1242 - (45.11.17) That I praise in wonder ...

[12] The Way of Devotees

- 1243 - (45.12.1) That I realize the divinity of those who stood ...
- 1244 - (45.12.2) That I attain that which these sans breath, sans thought ...

- 1245 - (45.12.3) That I get the Object that is searched and sought ...
- 1246 - (45.12.4) That Pasuttva destroyed, I drink deep ...
- 1247 - (45.12.5) That I consort with the devotees ...
- 1248 - (45.12.6) That I understand the detached deeds of Siddhas ...
- 1249 - (45.12.7) That I adore the Being who is realized by them ...
- 1250 - (45.12.8) That I follow the Way of those who have ceased arguments ...
- 1251 - (45.12.9) That I adore the realization of those who have realized ...
- 1252 - (45.12.10) That I bear in my heart love ...
- 1253 - (45.12.11) That I witness the Divine Dance ...
- 1254 - (45.12.12) That I repose my thought in the Knowledge Supreme ...

[13] Sayings of the Wise

- 1255 - (45.13.1) That I realize the Holy State, and assume Silentness ...
- 1256 - (45.13.2) That I merge in Grace ...
- 1257 - (45.13.3) That I realize the Truth of Self-effacement ...
- 1258 - (45.13.4) That I own the holy kinship ...
- 1259 - (45.13.5) That I receive the Grace to know ...
- 1260 - (45.13.6) That I reach the Holy Path ...
- 1261 - (45.13.7) That I immerse myself in the Being that is all ...

- 1262 - (45.13.8) That I follow the Path ...
- 1263 - (45.13.9) That I stand in the Path of the holy words ...
- 1264 - (45.13.10) That I am firm fixed in the holy one's saying ...
- 1265 - (45.13.11) That I withdraw myself ...
- 1266 - (45.13.12) That I stand in realization of the words ...
- 1267 - (45.13.13) That I stand resolute in the teaching ...
- 1268 - (45.13.14) That I realize the firm truth in the words ...

[14] State of Realisation

- 1269 - (45.14.1) That I become one with Grace ...
- 1270 - (45.14.2) That the pervasive God-knowledge mergeth in my knowledge ...
- 1271 - (45.14.3) That I stand and stand not eternal ...
- 1272 - (45.14.4) That I merge at the Feet of Lord my egoity vanishing ...
- 1273 - (45.14.5) That I know of merging in the Lord ...
- 1274 - (45.14.6) That I merge in the Bliss - Perfection of Compassionate Grace ...
- 1275 - (45.14.7) That I glow in the fire of Pure Jnana ...
- 1276 - (45.14.8) That I merge in the Divine Flame I saw ...
- 1277 - (45.14.9) That I - Unto the shade on the water's surface falleth ...
- 1278 - (45.14.10) That in the interminable Presence of my Father ...
- 1279 - (45.14.11) That I attain the Bliss Form ...

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- 1280 - (45.14.12) That unwearied by the mean senses I ascend with the aid of Grace ...
 - 1281 - (45.14.13) That I attain Grace here below, seated in Divine Impassivity.
 - 1282 - (45.14.14) That I steer the course of the Jnana elephant ...
 - 1283 - (45.14.15) That I reach the State of co-equal Union ...
 - 1284 - (45.14.16) That I reach the State of co-equal Union Pure...
 - 1285 - (45.14.17) That my little knowledge perishing ...
 - 1286 - (45.14.18) That I realize awareness of my Father is all ...
 - 1287 - (45.14.19) That devoid of thought I am enveloped in [...] Awareness ...
 - 1288 - (45.14.20) That I become "That" ...
 - 1289 - (45.14.21) That I attain holiness ...
 - 1290 - (45.14.22) That I bear on my head the Golden Feet of Him ...
 - 1291 - (45.14.23) That I unite like water in milk with Him ...
 - 1292 - (45.14.24) That we seek, ourselves not seeking ...
 - 1293 - (45.14.25) That we be with the Lord seeing and Not-seeing ...
 - 1294 - (45.14.26) That like the eye that seeth the sky I sight the Being Perfect ...
 - 1295 - (45.14.27) That with the knowledge the silent Guru imparted ...
 - 1296 - (45.14.28) That I become one ...

[15] How the Fallen are Redeemed

- 1297 - (45.15.1) That I pursue the goodly Path of Jnana ever ...
- 1298 - (45.15.2) That I adore the Lord in the thought that even if I slip ...
- 1299 - (45.15.3) That I who received the beatings of faiths several ...
- 1300 - (45.15.4) That cognizing the true meaning of the word "Advaita" ...
- 1301 - (45.15.5) That through listening ...
- 1302 - (45.15.6) Rid of I and mine I see everywhere the Presence of my Guru ...
- 1303 - (45.15.7) That I realize: "If I say 'I' am Brahman" ...
- 1304 - (45.15.8) That I realize: "The three worlds and all the rest of Universe ...
- 1305 - (45.15.9) That I consider all Forms are Forms of my Lord's Perfection ...
- 1306 - (45.15.10) That I consider all that I think of is Siva's Perfection ...
- 1307 - (45.15.11) That I reach the Yoga State when the earth and heaven glow as one ...
- 1308 - (45.15.12) That beyond Asanas and images ...
- 1309 - (45.15.13) That I stand deep in thought of the Being ...

[46] The Wreath: Will I See?

- 1310 - (46.1) Will I see Thee enter my heart? ...
- 1311 - (46.2) Will I see without slumbering low ...

- 1312 - (46.3) Will I see that Thou become mine ...
- 1313 - (46.4) Will I see Thy splendour ...
- 1314 - (46.5) Will I see rid of the impurities of Maya ...
- 1315 - (46.6) Will I see Who is Truth, as Truth, in this very body?
- 1316 - (46.7) Will I see The Mind-Maya Kite fall to the ground?
- 1317 - (46.8) Will I see Thee My Lord, Maketh me stand ...
- 1318 - (46.9) Will I see Thee placing thy Feet on my head ...
- 1319 - (46.10) Will I see I unceasing stand in Thy Perfection ...
- 1320 - (46.11) Will I see Thy Golden Feet?
- 1321 - (46.12) Will I see My Father's Pure Void of Jnana?
- 1322 - (46.13) Will I see That I dwell under Thy Feet?
- 1323 - (46.14) Will I see this irresistible allurements of world ...
- 1324 - (46.15) Will I see that my heart, thinking of Thee, melteth ...
- 1325 - (46.16) Will I see whatsoever I do and get ... (all) your action?
- 1326 - (46.17) Will I see my Father entering my heart; sinner that I am?
- 1327 - (46.18) Will I see Thou finding a place in my heart, my Lord?
- 1328 - (46.19) Will I see the end of my birth's sorrow?
- 1329 - (46.20) Will I see my Father granting His Grace and redeeming me?

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- 1330 - (46.21) Will I see Thou calling me and granting me thine Grace ...
 - 1331 - (46.22) Will I see Thou calling me "*Come here, son*" ...
 - 1332 - (46.23) Will I see the end of allurements ...
 - 1333 - (46.24) Will I see Thy cool Grace of peace descend on me?
 - 1334 - (46.25) Will I see, my God, bring about the union with Thee ...
 - 1335 - (46.26) Will I see the Subtle Knowledge ...
 - 1336 - (46.27) Will I see me incarnate in that body of Grace?
 - 1337 - (46.28) Will I see Thee appear as Pure Void, without attributes ...
 - 1338 - (46.29) Will I see the Maya that filleth me within vanish?
 - 1339 - (46.30) Will I see Thy Grace descend on me, O, Father?
 - 1340 - (46.31) Will I see Thy Compassion granted to me, O God ...
 - 1341 - (46.32) Will I see the Vision undifferentiated, my God ...
 - 1342 - (46.33) Will I see Thee of Thine own accord bestowing Compassion on me?
 - 1343 - (46.34) Will I see the sight holy of those who saw at one sweep ...
 - 1344 - (46.35) Will I see myself seated with my Father ...
 - 1345 - (46.36) Will I see Thee O Omnipresent Being in my thoughts?

- 1346 - (46.37) Will I see My Lord the Flood of Bliss overflowing ...

[47] Wreath: "Will it Not Befit Thee?"

- 1347 - (47.1) If Thou grant Thy Bliss for the unlearned heart ...
- 1348 - (47.2) If Thou grant Thy Bliss, standing as the Supreme Knowledge ...
- 1349 - (47.3) If Thine Truth-Bliss cometh and consumeth me ...
- 1350 - (47.4) If Thou make me consume Thy Bliss ...
- 1351 - (47.5) If Thou make me go mad after Thy Golden Feet?
- 1352 - (47.6) If Thou make me crave for the enjoyment of Thy limitless Bliss?
- 1353 - (47.7) If Thou despoil my mind which thinketh of beauty in this and that?
- 1354 - (47.8) If Thou make me know Thee O Thou, Light Resplendent!
- 1355 - (47.9) O, Pure One! if I, that hath love none ...
- 1356 - (47.10) If Thou make me stand one with Thee ...
- 1357 - (47.11) If Thou stand as Light Effulgent dispelling the darkness ...
- 1358 - (47.12) If Thou station in readiness Thine Rescue-Boat of Love ...
- 1359 - (47.13) If Thou, in compassion, say: "*Come*" ...
- 1360 - (47.14) O, my Father, if Thou turn me into a babe of love intense ...
- 1361 - (47.15) If Thou call me Thy slave?

- 1362 - (47.16) O Divine Light! If Thou make me see Thy Pervasiveness?
- 1363 - (47.17) If Thou desire that I see Thy Form seeing-without-seeing?
- 1364 - (47.18) If Thine Grace, that is unto a mirror, that reflecteth all ...
- 1365 - (47.19) O, my Father, that Thine Grace-Form be revealed ...
- 1366 - (47.20) If Thou reveal the Truth ...
- 1367 - (47.21) O Lord of Grace! If this slave standeth at Thy Feet ...

[48] The Wreath: Is There Not

- 1368 - (48.1) Is there not for me a Lamp of Knowledge, O my Master!
- 1369 - (48.2) Is there not for me the Sea of Bliss O Light ...
- 1370 - (48.3) Is there not a secret, O my God!
- 1371 - (48.4) Is there not a mantra, O my Master!
- 1372 - (48.5) Is there not a tantra, O my Lord!
- 1373 - (48.6) Is there not a precept, O Thou of Cosmic Form ...

[49] The Wreath: Should Thou Not

- 1374 - (49.1) Should Thou not have compassion for me ...
- 1375 - (49.2) Should Thou not impart me a secret teaching my Lord!
- 1376 - (49.3) Should Thou not, for me to have self-Knowledge ...

- 1377 - (49.4) Should Thou not, reveal to me, my God the limitless Waters ...
- 1378 - (49.5) Should Thou not melting in Compassion for Thy devotee ...
- 1379 - (49.6) Should Thou not say: "*Hesitate not*" ...

[50] The Wreath: Goodly Wisdom

- 1380 - (50.1) Come, Wisdom Goodly! Let us go and behold the eye-full Light ...
- 1381 - (50.2) Come, Wisdom Goodly! Let us go and seek the Truth Eternal ...
- 1382 - (50.3) Come, Wisdom Goodly! Let us go and drink of the nectar ...
- 1383 - (50.4) Come, Wisdom Goodly! Let us realize all this worldly existence ...

[51] The Wreath: Mixed

- 1384 - (51.1) O my King! Have Thou not heard this?
- 1385 - (51.2) Is it that I had known Thee of yore, my Father ...
- 1386 - (51.3) Will I not see things that I had not seen before?
- 1387 - (51.4) Thou, Bounteous Kalpaka Tree that flourished ...
- 1388 - (51.5) That I may stand as 'That' rid of impurities ...
- 1389 - (51.6) "Of impure heart is he; adeceitful man is he;" ...
- 1390 - (51.7) O Thou that hath eyes three! I have learned all ...

- 1391 - (51.8) *"He, in the past, hath performed Karmas countless" ...*
- 1392 - (51.9) My heart turned elsewhere, I seek to unite in Thee ...
- 1393 - (51.10) If my heart engrosseth things worldly, like water ...
- 1394 - (51.11) One moment, I think of ways of ascent ...
- 1395 - (51.12) Thou, the Silent One, so powerful!
- 1396 - (51.13) Will the Silentness that contemplateth Thee, My Father ...
- 1397 - (51.14) As One, as Many, pervasive through Worlds all ...
- 1398 - (51.15) My Life's Support! Ambrosia Rare!
- 1399 - (51.16) Countless, countless Thy play listen, Thou, Father mine!
- 1400 - (51.17) Thou Siva, that seekers seek!
- 1401 - (51.18) What it desires, it gets attached to ...
- 1402 - (51.19) O, Peerless One! without showing thy Truth Real ...
- 1403 - (51.20) As one who gropeth his way by his feet ...
- 1404 - (51.21) O My Lord, Lord, indeed, thou made me of ...
- 1405 - (51.22) Abandoning the Holy word that is unto ambrosia from the moon ...
- 1406 - (51.23) Will I yet aimless wander seeing not thy Pervasiveness ...
- 1407 - (51.24) Thou gave me not the Sea of Bliss ...

[52] In the Stance That I Am

- 1408 - (52.1) Fix me Thou firm in the stance that I am ...
- 1409 - (52.2) The conclusions of Rig and other Vedas ...
- 1410 - (52.3) Why all this learning and listening! Is it to bluff ...

[53] Book of Songs

- 1411 - (53.1) Thou, the Treasure, that scripture-singers seek ...
- 1412 - (53.2) Thou, who art the Father of all! Why this love ...
- 1413 - (53.3) With love brimming in my thought I sought Thee ...
- 1414 - (53.4) Thou art the universe beyond universe ...
- 1415 - (53.5) Tender as mother Thou art; Bounteous art Thou ...

[54] Rejoicing in Bliss

- 1416 - (54.1) He is the Beginning; He is the Beginningless ...
- 1417 - (54.2) What the word was I will say ...
- 1418 - (54.3) Giving up desires within that give self-attachment ...
- 1419 - (54.4) Speaking evil words unspeakable, I went about raving ...
- 1420 - (54.5) Detaching myself from the senses, I suppressed them ...
- 1421 - (54.6) I broke the understanding and I was ruined ...
- 1422 - (54.7) Unto opening the flood-gates of the Ocean ...

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- 1423 - (54.8) "Whatever your awareness knew, whatever your heart saw ...
 - 1424 - (54.9) Thou art not the earth and the rest of elements ...
 - 1425 - (54.10) My Lord, indeed, is dear unto His devotees ...
 - 1426 - (54.11) When I think of it how this birth and death came to me?
 - 1427 - (54.12) Into my mind as the Wild Banyan Tree, He came, the Silent Guru
 - 1428 - (54.13) *"See thou through the eyes of Grace"*, He said ...
 - 1429 - (54.14) *"Think not 'I' and 'Thou' as Two; Stand as One"* ...
 - 1430 - (54.15) The fertile land of Sivananda Bliss to that Vast Void ...
 - 1431 - (54.16) Laughable indeed is this life, for those who see ...
 - 1432 - (54.17) On me who knoweth good none, He bestowed His glance ...
 - 1433 - (54.18) He, the goodly Bliss-Light, by His Grace He made me ...
 - 1434 - (54.19) He createth, preserveth and dissolveth; All these He doth ...
 - 1435 - (54.20) There it was that thought was born ...
 - 1436 - (54.21) Is there anything as *"here"* and *"there"* ...
 - 1437 - (54.22) Any day will this body perish; why did thou hold it as real?
 - 1438 - (54.23) Are there any men of self-deception like up?

- 1439 - (54.24) Likes and dislikes arise from that compulsive impediment ...
- 1440 - (54.25) Is there no one to recognize me?
- 1441 - (54.26) Forgetting why I came, I was caught ...
- 1442 - (54.27) The lust for women of sword-sharp eyes will feed the fire ...
- 1443 - (54.28) All the expansive world of matter created are unto the dew ...
- 1444 - (54.29) The allurements of evil women are not for the men of pure mind ...
- 1445 - (54.30) Is there any, 'no' and 'yes'? if Bliss thou seek ...

[55] The Call

- 1446 - (55.1) O Perfection-Fullness that came in Guru-Form ...

[56] The Metre

- 1447 - (56.1) Form It hath none; Formlessness It hath none ...


So Ends Presentation of the Fourteen Hundred Songs of Saint Tayumanavar (1706-1744)

The Sage Thayumanavar

Voice of Saint Thayumanavar the Silent Sage

Biographical Introduction

by
Dr. B. Natarajan of Chennai (Madras), India
(1978)



A Guiding Light

The World was my open book and Inner quest my deep study.
Who am I in the vastness of cosmic phenomenon?
The Mystery Car of Time takes me round changeeful seasons;
Destiny leads the play of Life blind-folding me in self-oblivion.

*"Who am I? What am I? Whence am I ?
What is beyond the entry and exit in this amphitheatre of
Existence?
Who feels in the senses and thinks in the mind and dreams
in my fancy?"*

Such were my self-reflections during my school days. I kept aloof from home, society, and noisy crowds taking delight in inner communion. Home and school resented my dreamy mood and crazy

solitude. One day I was treated harshly by my kith and kin. I ran for refuge to the temple and there hugged the feet of God. I surrendered my life into the hands of the Divine Grace. 'O Grace, I take refuge at Thy feet. Lead me to Light from this dark vale of tears. Reveal to me the mystery of life and its mission. Keep me here to fulfil that mission and call me back to be with Thee". I sobbed in a frenzy of spontaneous fervour. I felt a warm current traversing my heart and brain and a descent from above which continues to this day. I was reborn in the Grace and could now understand the meaning of life and the language of the soul.

I sat in a dark corner of the temple forgetting body and world when a song attracted me to the lotus tank nearby There, in the bright moon light, some monks were singing together a song that touched my soul.

*"The Silent One possessed me in Silence
and poured into me a speechless word
that was the seed of wisdom.*

That word, O friend. had a magic effect on my life.

It hushed up the mind and opened my heart to silent embrace of the Divine".

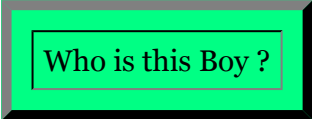
So on went the song which brought me peace and joy. I learnt from the monks the song and for the first time knew about its author, Sage Thayumanavar. I secured a copy of his works and treasured it in my bosom. The Songs of Sage Thayumanavar became the guiding light of my life. I still believe that the Divine Grace gave a silent friend to my Pilgrim Soul.

The songs of Thayumanavar removed my gloom and solved my mental problems. It unravelled the riddle of existence. Each line was a message and each message a vision of Truth. Each truth was a

spark of intuition and each intuition had a transforming force. The style of Thayumanavar was limpid, simple, straight, bright, profound and sweet. It flowed from the abundance of Soul's delight in rapturous union with the Beloved. Every hymn is a gem of divinity. It is an enchanting flute-voice of the soul that touches all souls. The poet was song and the song the poet. This is the message of the Seer Poet:

*The unique One pervades all beings. All are one in that.
It is the Life of lives, the One that moves in many names and forms.
It is beyond the mental conceptions of caste, creed and religion.
Ascetic or householder, all have a right to live in its consciousness.
Come collectively to enjoy the bliss of life in the Divine Grace.
Call with deep love; the Grace shall pour itself from above."*

Now let us see the evolution of his life towards Divinity.



Who is this Boy ?

The rock temple at Trisirapuram is a marvel of Indian architecture. It enshrines the image of Thayumanavar - the God of Mother love. The temple is busy with crowds of devotees singing devotional songs and dancing in ecstasy. Among them we see a brilliant boy, fair in colour, tall in stature, with rosy cheeks, lotus face and phosphorescent eyes beaming with grace and rays of knowledge. The

boy contemplates upon the Divine for a while and then leaves the crowd. He quickly gets up to the topmost temple of the hill. There Ganesa stands. The boy sits self immersed, meditates a while, and then sings:

"Rare is human birth.

While yet I live on this earth, in this body, with heart and soul,

I must revel in the ecstasy of Divine Grace."

The boy seeks a spiritual teacher to initiate him in the secret of the divine art. He stands again before Lord Thayumanavar and pours out his soul's aspirations into songs.

He becomes silent in meditation, tears gushing out of his eyes in pearl drops of ecstasy.

The Pious Parents

A tall stately man comes in haste. He looks here and there and catches hold of the boy saying, "Come home; how long are you to be here? Come!" That is his father, Kediliappa. Kediliappa 'literally means immortal Father. Born to this mortal father. the boy sought Father, the immortal. This saintly boy is our *Thayumanavar*. He was named after the Deity of the Rock-Temple. Kediliappa Pillai, a Chola Vellala was an administrative officer of the Naik Kingdom.

Kediliappa originally lived at Vedaranyam, a famous pilgrim centre. He was the trustee of the local temple. He was a learned man high

in intellect and wide in heart. His wife Gajavalli was a pious lady humming devotional songs while attending to house-keeping. Their home was surrounded by a divine aureole. The liberality of their hearts expressed itself in charity and hospitality. There was a royal dignity in the personality of Kediliappa, and a remarkable sweetness in his words. His elder brother, Vedaranyam, a great scholar well placed in life, had no children. Kediliappa offered his own boy Siva Chidambaram in adoption to the elder brother. The brother's face glowed with joy and there was sunlight again in his life.

The King's Favour

Those were days of the Naik kings. The Pandyan dynasty had declined. The Naik chiefs of Vijayanagar possessed the Madurai Kingdom (1559-1736). Visvanatha, Tirumalai, and Mangammal were noteworthy rulers of Madurai. They were great patrons of art and poetry. The grandson of Mangammal was Vijaya Ranga Chokkanatha. He set up his residence at Thirisirapuram. He was a pious man, but not a statesman. He ruled for twenty-seven years (1704-1731). His kingdom was often attacked by the Maharattas and the Mussalmans. He wanted strong assistants. His minister Govindappa one day came to Vedaranyam. Kediliappa received the august guest with temple honours and entertained him under his hospitable roof. Both of them spoke on religion and politics. The Minister said, *"Kedili, you are a scholar, a devotee, an astute statesman, a clever diplomat and a keen accountant. You are just the man that we are seeking. Come with me and serve the King"*. Kediliappa shifted his family to Trisirapuram. King Chokkanatha, pleased even at the first sight, took Kedili into his council and gave him a free

hand in the management of his household. Kedili was faithful to the king, alert to his duty and timely in advising him against enemies. Chokkanatha treated him like a brother. Kedili's fame and fortune flourished day by day. There was only one gloomy spot in his life; that was the absence of a child to cheer his home.

He and his wife went daily to the rock-temple and prayed to Swami Thayumanavar for a child. They fed saints and made gifts to scholars. Kedili chanted holy songs. He also arranged for Vedic recitals before the sanctum of Thayumanavar. While the atmosphere was thus charged with holy vibrations, his wife Gajavalli became enceinte. Gajavalli spent her days in prayer and holy hearing. One day devotees were chanting the soul-thrilling psalms of Manicavachakar when Gajavalli delivered the gifted child. That child was named Thayuamavar, for it was born by the grace of Thayumanavar Swami. Kedili was overjoyed at the sight of his luminous son, radiant in beauty. Temple bells rang in blessings.

Learning and Yearning

Everyone was attracted to this lovely child. King Chokkanatha admired the boy and marked him for his service. The father brought up the son with high hopes. He taught him Tamil and Sanskrit, spiritual lore and statecraft. The king was satisfied with his progress. He was the cynosure of saints and scholars. He was an adept in Vedanta and Siddhanta. He read with rapture the songs of Saints like Manicavachakar, Appar, Sambandhar and Sundarar. He mastered the Meikanda Sastras. These are holy books in Tamil.

He studied the Upanishads, side by side with Tiruvachakam. He was a clever logician and none could rival him in discussions. But, he was not satisfied with book-lore. Books did not reveal the Blessed One cradled in his heart. Words did not quench his thirst. From sunrise to sunset, he was seeking for something within, for somebody that can lead him to the fount of Self-Conscious Bliss. He had a rich home. He had free access to the King's palace. He was welcomed in royal circles. But the born sage preferred solitude to company, reflection to reading and introspection to speaking. Words were loads to him, and books burdens. He went often to the rock-temple and spent his time in meditation and prayer. In the bosom of purified calmness, in the silent seclusion of inner peace, he sought Self-reality with all the fervour of his faith. His eyes flowed with tears of yearning. His lips throbbed with songs of spiritual melancholy. He had the sage-mind of Pattinattar, the contemplation of the Buddha, the inspiration of Vedic seers, the fervour of Maniccavachakar, the humility of Appar and the faith of Sambandhar. Nuggets of golden truth, cast in brilliant couplets, came out of the inner mine. Then longer poems flowed out spontaneously. Showering tear-pearls gushing out of his lotus eyes, the boy saluted and contemplated upon the Supreme. Learning yielded to yearning.

Thayumanavar saw the Hata-yogins controlling breath and twisting their bodies. He saw religionists in hot discussion; he saw verbomaniacs quarrelling about the God whom they cannot even imagine. He sought solace in the Unique One who is all and all in all.

He invoked His grace day and night for a Guiding Light.

Royal Service

Kediliappa did not live to see the brilliant manhood of his son. He joined the majority while yet Thayumanavar was in his teens. His father's death intensified his yearning for spiritual freedom. *"With this body, I must attain liberation"*, This was his resolution. But the King would not leave him to himself. *"Dear Thayumanavar, serve me in your father's place"* said he. Thayumanavar had to obey the King. He became the Chancellor of exchequer of the Naik Kingdom. He fulfilled his state duties to the entire satisfaction of the King who loved him more and more. His Rani Meenakshi, fondled him. She was ready to do anything for him. People liked his gentle manners and benevolent heart. He did his duty for duty's sake; but his heart was aloof from the distractions of state affairs. He saw what the world was and took lessons from what he saw.

Those were troubled times. Trisirapuram was a field of conflicting forces. The throne was shaken by invasions and revolutions. Political butchery, local treachery, social animosity, royal indolence and religious pretence disrupted the harmony of life everywhere. The marauding Maharatta hordes and the invading Nawab's forces were lurking in ambush in the vicinity. The clatter of enemy swords enervated the Naik forces. Thayumanavar saw with open eyes the danger of royal courts disrupting by flippant pleasures. The kingdom was a web of spies and a trap of enemies. The friends of today became the foes of to-morrow. None can play with fire without being scorched. Thayumanavar did not like to be caught in this political turmoil. He witnessed a thousand golden hypocrisies and pitied humanity caught in the coils of temptation.

Thayumanavar despised the mere life of carnal desires and sex indulgence. Yoga was his deep aspiration. A Master sought the Seeker.

The Master

One day Thayumanavar went up the rock-temple for his daily worship. There he met a Sage who belonged to the order of St. Tiru Mula. The Master and the disciple discovered each other. The disciple fell at the feet of the Master, shedding tears of joy and poured out his heart in sublime songs.

The Master blessed him graciously, took him alone, and accepted his devotion.

"Master" said the disciple, "I shall follow Thee, renouncing home and royal service."

*"Wait. good soul!" admonished the Teacher,
 "Be a householder until you beget a child.
 Then I shall come to initiate you in meditation.
 Be silent. Rest in peace; keep quiet; have faith.
 You will reach the supreme state of Bliss".
 Having said this, the Master went away.*

Thayumanavar shed tears of joy and gratitude at the love of his gracious Master who opened his inner eye and followed his teachings faithfully.



Liberation

The free soul, hungering for the inner delight, cannot live in the limitations of a royal court. Its proud pleasures are flimsy shows of sanity. It is a place for flatterers and not for sages and seer-poets. Thayumanavar would make his life a song-offering to the Divine of his heart. He would live in the Divine, for the Divine. He lived in tune with the Infinite and would not seek the lightning smile of royal favour. He would be the king of the Spirit's kingdom and never a slave of worldly empires. He would enjoy the soul's birth-right.

He remembered God in all the changing phases of life. He aspired for grace and never for gold.

As knowledge dawned upon the aspirant, he rose above the mythic imagination of mental poets, coloured exaggerations, fads, creeds, cults and dogmas. Faith in the inner reality gave him force. Force fructified into grace and grace into knowledge. He drew the mind from the wandering senses into inner recollection, and contemplated upon the pure reality which he was. He discriminated the Spirit from the body of nature. He internalised his attention, intensified his concentration, controlled his thoughts and lulled his mind to meditation. A dynamic peace possessed him. His heart widened into a deep compassion for all. His equal vision saw one Soul in the king and in the subject. Life in harmony with the Divine was eternal springtime; life in separation was cyclonic winter. His brain thought, his heart loved, his vital liked nothing but the Divine.

The invincible Grace heard his heart-beat. It influenced the king. Chokkanatha was a devotee of Siva and lover of saints. He saw a holy saint in his secretary, Thayumanavar. *"Thayumanavar,"* said the king one day. *"your Pilgrim Soul seeks the inner temple. I see the hidden light flaring up in your emotional symphony. We see the world with a thousand-eyed mind and are deluded. You see the spirit of things with the one-eyed heart. Can the myriad-eyed night equal the one-eyed day? Your soul hungers after the Supreme Reality. State service is a hindrance to your aspirations. Waste not your days in politics and diplomacy's. You are no more the king's servant; the king is your servant. Come, I shall raise a peaceful Ashram for you, and you can fix yourself in yoga there".*

"I am grateful to you. O king; God has heard my prayer from your heart. I am liberated; thanks" said the saint, and he repaired to the banks of the Kaveri to continue his meditation. The king raised a fine hermitage on the river bank and served the saint devoutly.



That is Mother

The saint was self-absorbed. The mind was nullified like a burnt camphor, in the flames of self-consciousness. Body-consciousness was lost in the Infinite Spirit. The body changes and falls like the petals of a flower. The immortal Spirit rises up at the magic touch of the Divine Energy generated by meditation. The saint realised the self of all throbbing in his heart. He felt the pinch of hunger when any one was hungry. He shivered when a poor man had no clothes for the winter.

One day the king offered him a rich shawl. At that moment, a poor old lady passed by shivering in cold. Thayumanavar gave the shawl to the lady, saying "*Mother, you need this more than I*". The king felt insulted and demanded an explanation.

King: Swami, I gave a fine shawl for your use and you have presented it to the old hag of low caste. Why so ?

Thayumanavar: No caste, no hag!
I gave the shawl to the Universal Mother!
It is She who has received back what belonged to Her.

Silence Meets Silence

The great silent sage, Sadasiva Firahmam, sanctified the atmosphere of India in those days. He moved steeped in trance. The sky was his roof and earth his home. To see him was to know the Real. His songs were already popular among the learned. On his way to Pudukottah, Sage Sadasiva met Thayumanavar (1738). Their meeting was like the meeting of Vedanta and Siddhanta.

"Silence is Peace; Silence is Bliss; Silence is Knowledge"
wrote the sage.

Thayumanavar already a lover of Silence, became yet more silent.

The King Dies

The time was troubled by plots of enemy chiefs and by open skirmishes. Now the Maharatta cannon thundered and now the Musalman powder exploded. The foreigners became aggressive.

Peace was in exile and war shook the land with terror. Traitors betrayed masters. Enemy spies created divisions in the camp. King Chokkanatha was a good man but not a good ruler. He called to his help, anybody and everybody. The only true helper was the Tondaman of Pudukottah, a brave hero who guarded the Trisirapuram fort with the help of his Marava heroes. But a double-dealing Iago sent a secret spy to the sabre-rattling Maharattas. The Maharattas had politics in their brain and courage in their heart. One night when everything seemed quiet, the fort entrance opened; the main door swang aside; trumpets were heard, guns reported; cannons boomed; the Maharattas were in the heart of the city.

Chokkanatlla was choked with grief. He must either become his enemy's prisoner or die, shedding blood in fighting an overwhelming force. Chokkallatlla would do neither. He shouted aloud the name of God: *"Siva, Siva, how false is the world! How dangerous sovereignty and how heavy the crown! Man has a treacherous tiger in him. How can I trust human nature? I take refuge at Thy feet, Siva! Siva!"* The king died of broken heart. The pathetic scene inspired the Naik army with new courage. Raghu natha Raya Tondaman, the famous king of Pudukottah, took charge of the task of guarding the fort: vigilant swords and cannons kept the Maharatta hordes at bay. The Tondaman crushed the enemies whose plots

were leading to a conflagration. The dread of war being over, Rani Meenakshi, the widow of Chokkanatha, assumed sovereignty (1731-1736).

The Love Noose

The first man to attract the queen was Saint Thayumanavar.

"Holy Sir" implored Queen Meenakshi. "I am helpless and alone. You are the only wise man whom I can trust. Your head and heart alone can save the Kingdom. Its welfare depends upon you. Come and help me, in the name of my husband who loved you so much!"

The saint took pity upon the helpless queen; he felt obliged to do his best to maintain peace and restore order in the realm. Under his influence, treachery was knocked down like an uprooted tree. The den of misrule became a heaven of order and discipline, under the control of Thayumanavar. The Rani was all regard for him. But her regard carried passion into her youthful heart. His beauty of person his strong will, wisdom, sagacity, political acumen, religious fervour, austerity and sweet words, worked like magic upon her imagination. Regard turned into affection, affection into love, love into lust, and lust inflamed hidden passions in the uncontrolled mind. She treated him like her close companion. The friendship ripened into love; and she approached him alone one night with a pining heart, with passion-lost modesty. She stood before the meditating saint like an image of love-lorn beauty. The saint knew her wiles.

Thayumanavar: What has brought you here, Queen, at this hour ?

Queen: My heart has brought me to you, sir. I offer myself to you in surrender. I love you.

Thayumanavar: But I love none but the Divine in my heart.

Queen: Sir, consider me as your wife.

Thayumanavar: I consider you as my Mother. Mother, do not test me. I am your simple child.

Queen: My lord, I dedicate my life to you; embrace me now, or I shall embrace death.

Thayumanavar: That shall not be, Mother. O God, save me from the noose of lust. Divine Force, save me from this flashing sword of lustful eyes. Let not my purity be killed by its venomous edge.

Queen: My beloved sir, I shall give you all my wealth; love me.

Thayumanavar: Woman. your wealth is filth.

Queen: I surrender my kingdom to you.

Thayumanavar: Your kingdom is wardom. Leave me in peace.

Queen: My man, it is the Queen's order. Obey me.

Thayumanavar: I obey only the King's order. The King of my soul is God.

The Rani cast a lust-lit look and departed like stormdriven lightning. Her love changed into wounded pride; she meant harm and the saint knew it.

Next day, she was determined to force him to her will. She ordered one of her ministers, Narayanappa, to bring the saint to her private apartment. The minister went, saw, came back and reported that the saint escaped; his whereabouts not known! She sent spies abroad. But before she could avenge herself, civil war raged in the kingdom; Chanda Saheb assailed her capital; conspirators and opportunists shattered her peace and the minister himself rebelled against this woman of intolerable pride and suspicious conduct. We shall see the result of these political upheavals later on.

How did he Escape ?

Where was Thayumanavar ? How did he escape the guards and the spies? Silent, aloof, meditative, Thayumanavar had watched the play of the egoistic forces in the royal court since the sudden death of the king. Opportunists and sycophants thought the honest saint a stumbling block on their way to power. How can the blind know the sun? They knew that the queen loved him. They made her believe that Thayumanavar was an impostor. Influential talebearers, wicked slanderers, double-tongued flatterers, who won her favour, poured gentle venom into her ears. "O Queen, I sounded his heart today; it is flaming with passion for you. He closes his eyes just to

adore your image installed in his soul. Meet him alone; He will fall at your feet; he is your slave; see that today!" Thus the cunning courtiers calumniated the saint and induced the queen.

The saint knew the nature of the worldly; he heeded not the dagger-look of jealousy, the frown of insolence and the nuisance of tale-bearers. With a calm self-gathered inner strength, he was prepared for the coming events. Daily he was making himself ready to leave the capital. He had two trusted disciples. Arulayya, the first disciple, had the gift of clairvoyance: *"Master, the talebearers are working out a plot that would cost you either your sainthood or your life. So, I am removing the family property to Vedaranyam. It is under the Maharatta king of Tanjore. These people cannot go there."* The saint nodded his assent. Arulayya quietly removed all valuables to Vedaranyam along with a merchandise. Everything was kept ready for the saint outside the fort. That particular night, the saint dressed himself as a Naik soldier and escaped watching eyes. The horse was ready; Arulayya was there to do everything. They quickly crossed the boundary of the kingdom. And then, Thayumanavar, in the robes of a wandering sanyasi, joined a party of monks bound for Rameswaram. In those days, the Maravas of Sivaganga and Ramnad raised the standard of national Independence against alien powers that usurped the throne of the Tamil Nadu. Even to the end of the eighteenth century, the brave Maravas fought for national freedom and gave shelter to political refugees. It so happened that the party which opposed Rani Minakshi, hatched its plot in the Marava territory, from Sivaganga and Ramnad. So Thayumanavar made haste to reach Ramnad where he could live unmolested by the Rani's men. The king of Ramnad received the saint with due reverence and gave him a garden home for the practice of his yoga.

The Silent Sage

Thayumanavar went to Rameswaram and there dedicated thrilling psalms to the Universal Mother who saved him from the dangerous lust of the Rani. Any how he had to guard himself from spies and traitors.

Thayumanavar remembered the words of Sadasiva Brahman and he practised inner Silence as well as outer. The mouth would not open for words and his mind for thoughts. At this juncture he met another (1743) time near Mana Madurai the Silent Brahman and received his blessings. The Brahman wrote a famous book called *Atmavilas* which pleaded for perfect silence and solitude and aloofness in utter renunciation. This book was explained to Thayumanavar. Thayumanavar wrote many poems in the light of *Atmavilas*. Sadasiva said in it,

*"Live not in the crowd of men; run away to solitude.
Shun the lure of the opposite sex as if you were eunuch.
Treat sense pleasures as poison.
Seek lonely places for self reflection.
Wander freely in the Hall of God, sky-roofed.*

Thayumanavar steeped himself in meditation and in writing his spontaneous songs which Arulayya copied and gave to the world.

Silence opened the psychic centres and meditation absorbed cosmic energy and awakened Divine knowledge so that the Sage lived in tune with the Self and wove his realisations into sublime verses.

He scarcely saw the people. The few that sought him were satisfied with hearing his songs sung by Arulayya every evening. The garden where Thayumanavar lived is marked today by a small temple where his image is adored. There too an offer came to him from the Royal court, but he refused it. *"I have seen enough of this political and social drama. I have watched the world and I prefer silence all the more. Silence is my book of Knowledge."* wrote the saint. He forgot the past in self-immersion. He opened his heart to divine love. He entered inner solitude, plunged into inner silence, and settled in the deeper Self. He kept his self-level, even like the ocean which overflows not by the inflow of rivers and which dries not by evaporation.

The Sage as a Householder

In meantime, the political turmoil in Madura and Trisirapuram ended in a tragedy for the Queen. Rivals joined the Nawab and brought about her downfall. Chanda Sahib ravaged her kingdom and imprisoned her. She drank poison and died. Thayumanavar saw the tragedy of selfish pride, greed, vanity, ambition and treachery that made a hell of human life. He saw the fate of passion. He saw how rival forces endangered kingdoms. His way was now free from the queen's spies.

Just at this time, his elder brother, Siva Chidambaram, came to Ramnad and persuaded him to return to Vedaranyam, where he could live conveniently and carry on his yoga. Thayumanavar started with Arulayya, visited Madura and other pilgrim centres on the way and reached Vedaranyam. The village received its sage with

temple honours. Thayumanavar entered his ancestral home. A bride awaited his arrival. His relatives entreated him to marry her and to show the world how one can be yogin and a householder at the same time. There was the word of his Master too. The Brahmacharya life of Thayumanavar was so disciplined, he was physically and spiritually so strong that he could live in communion with God, wherever he might be. So, the saint married the chosen bride, the fair and chaste Mattuvarkuzhali meaning 'lady of flowing fragrant tresses'. Both lived together like life and body. They got a child who was named Kanakasabhapati. Thayumanavar initiated his wife in Yoga and meditation, after the birth of the child.

Man is the same Divine essence as the woman. The difference lies only in the body and the mind of emotions. Otherwise, both are equal spirits. The spirit of both is god. Mind, life and body are garments of the god in the spirit. Get in; gather in the mind; Plunge into the heart. Go deeper and deeper and touch the spirit; then open your eyes and see. You can see the same spirit that you yourself are throbbing in the other sex too. You will then enjoy beauty of the sex just as you enjoy the beauty of a fresh lotus floating like cups of the divine smile on waters. All vital emotions come from outside and attack the mind. Close the door against all evil influences; then, the mind and heart can rest in the peace of the soul. This is done by purity of thought, of word, of deed, of companionship, of food, of drink and of sleep. In all these necessary functions, keep to the ideal of holiness and purity. Then the soul will be crystal-pure. Keep the witness-attitude towards thoughts that move the mind. Do not wander with them. Watch the breath coming in and going out. The thought centre is the same as the breath-centre. To control the thought, breath-control is a great help. Do ten pranayamas in open air before the rosy dawn and meditate for half an hour. Do likewise before the rosy eve. This will tame the mind and emotions and restore perfect peace. The concentration is developed by self-fixity

and that by studying and listening to holy books and by keeping holy company. Pure, sweet and substantial vegetable food twice a day at the call of hunger, will do to keep the body strong enough for a disciplined life. You must be very careful about your diet, its purity, quality and measure. Do not give room for constipation and irritation. Peace and holy thoughts are as good for the mind as milk and fruits for the body.

The sex energy is meant mainly for the propagation of the race for which a little would suffice; the energy must never be wasted. The sex function must be carefully limited to the getting of progeny and must not be indulged in for its own sake. Sex can be controlled day by day, by family men, by means of meditation and worship. Let the wife regard her husband as shiva. Let them worship each other in that attitude of mind and meditate together for half an hour at dawn and dusk. Then, day by day, they will learn to live in pure spiritual devotion and forget vital passions that spoil their health and disturb their thoughts and distract their soul.

Thayumanavar and his wife lived such a life of purity and meditation. He read to her ancient books of wisdom. He dedicated song-flowers to the divine every day and explained them to his companion in life. They lived a simple life and gave liberally to the needy. Thayumanavar, like his father, supervised the local temple. He made it thrill with the songs of saints and vedic songs.

But unfortunately, Thayumanavar's wife passed away saying, "*Lord, renounce the world after educating my boy and placing him well in life and not before let my soul rest in Thee!*"

The sage Thayumanavar was faithful to his duty as a father. He educated his son, placed him with his elder brother and waited for the next command from his Master.

Thus Spake the Master

Thayumanavar was now soul-free; he kept himself aloof from home affairs. He gave away a part of his wealth to his son and another part to charitable endeavours and a third part to the temple, keeping for himself the wealth of divine Grace. The time was ripe; the Master came one day when he was meditating before the vast sea near Vedaranyam. Thayumanavar fell at his feet crying:

"Master, by Thy Grace, I am free to follow Thee. Bless me with Thy Grace. Let me enter the high plane of superconscious trance. Let my being thrill with the nectar of immortality"

The words uttered by the Master were woven into songs and became the Philosophy of the Silent Sage.

The Master graciously looked at the ripe soul and said,

"My darling, your psychic being is ripe enough to receive that yoga."

"My son, hear from me the ancient wisdom taught by Sri Mula and Satyadarsi and sing it to humanity."

The world of manifold appearances is the multiplicity of one Divine Energy.

*It is a play in five acts,
creation, preservation, destruction, self-absorption and*

salvation.

*The play is kept going on by the Cosmic-Force,
at the Will of the Witnessing Lord God is All-in-all,
all-blissful, allcontaining and impersonal.*

Grace is His personality.

He is omnipotent, omnipresent.

He is the Life of lives,

the Thinker in the brain,

the Feeler in the heart,

the Seer in the eye,

the Hearer in the ear,

the Breather in the lungs

and the Speaker in the tongue.

He does everything through His Grace

and remains an unattached Witness,

far beyond the world of modes and dualities.

He is as He is.

*Just as rays spread from the Sun and give light and
warmth to the world,*

Grace radiates from the Divine and plays as the world.

There is no language without the first vowel A;

there is no world without God's Grace.

He is the unique One;

there is nothing to be compared with him.

He has no birth, no death.

His Grace descends into purified souls.

Such souls, are lights that lead us godward.

*Embodied creatures have the taint of egoism, lust and delu-
sion.*

They are tied to the results of good and bad acts.

The mundane world emanates from the Divine Will

and evolves from the lowest inertia

to the highest superconsciousness

according to the results of acts.

The sower reaps the fruit of his seed.

The field is as it is.

Just like husk which covers rice,

dirt which stains copper,

salt which is in the sea water,

the three stains of egoism, delusion and action are in the soul.

These form an impression in the mind

and the soul departs with it to another birth.

Freedom means freedom from these triple stains.

The body is the mechanism of the Mayashakti, the illusive Force of multiplicity.

The Divine Grace, holds the Soul like a magnet which holds a piece of iron.

The soul which is conscious of the Divine Grace, enjoys peace, bliss and freedom.

The soul identifying itself with the mental-vital-material body

suffers bondage and the pangs of birth and death.

The mirror cannot reflect forms without light.

The soul cannot act without Grace.

The soul by the force of the Grace behind it,

rules as a king over the body,

with the mind, intellect, emotive mind and egoism as its ministers.

Waking, dream, deep sleep, trance, supertrance

are the five states of soul-consciousness.

In the superconscious trance, the soul feels its identity with the Divine and attains divinity.

The Jiva then enjoys Shivahood.

The sun causes seasons, day and night;

but it is quite separate from them.

Even so Atman is separate from the mind and its modifications.

The soul must feel this

and be conscious of its eternal unity with the Divine.

This conscious living in the Divine is Life Divine.

The Divine Grace transforms life into love and love into bliss.

That Grace descends in the form of Consciousness.

The ordinary physical eye cannot see the Divine.

The inner eye alone can subtly feel the Divine presence in the soul.

*The mind is internalised and concentrated in meditation,
With unflagging patience, forbearance, faith and constancy
the aspirant must practise meditation.*

Purity of the heart and one-pointed fixity of the mind enables meditation.

As the soul detaches itself from mental modifications, it approaches the Divine Centre.

Then Grace takes possession of the pure soul and reveals the Divine presence.

The soul must become red-hot in the Divine flame.

Then it becomes a shining gold

and at last a crown of divinity.

The first step is mental purification and concentrated devotion.

The next is constant meditation and inner fixity.

By this the soul feels its at-one-ment with the Divine, the Quintessence of its being.

Then it sees the same Divine essence in the universe of beings.

From self-consciousness, the soul widens into cosmic consciousness.

"Dear one, keep these in mind and renounce everything for the sake of Divinity.

Take a pearl-diver-s plunge into the heart.

Be centre in and there is the Divine Light to lead you on.

Go hence to Chidambaram:

Meditate upon Lord Nataraja, the symbol of perfect Divine Truth.

Worship Him daily, with songs and he will lead you on! Shivoham!"

The Divine Master, then initiated the faithful disciple in superconscious trance, poured his energy into him and watched his progress for a few days before he disappeared.

Thayumanavar received the words of the Guru with all the sincere devotion of a true seeker. expressing his deep gratitude in sublime verses. Then he went to Chidambaram.

At Chidambaram

The heart feels joyful as one thinks of Chidambaram, sanctified by holy saints. Thayumanavar stood there in the entrancing presence of Lord Nataraja. He was bathed in tears of emotion. He forgot himself in trance. He poured his heart's fervour into songs of sublime wisdom.

*"There is no treasure higher than Thy Grace.
 I am full in Thy fullness.
 Thou art the Ocean into which countless religious streams
 empty themselves.
 O beginningless, endless Vastness,
 rare for the Vedas, rare for the different warring creeds,
 rare for thought and word,
 Thou art felt only in Silence.
 Hail Light, Hail Purity,
 Power that movest all beings!"*

*"Every religion hails Thee as its God
 Thou art beyond religious creeds
 that speak in terms of I and mine.
 Thou art known only when all these are silenced in the
 peace of trance.
 Having found Thee, one finds no more religious difference.
 For everything is Thy fullness and nothing exists without
 Thee.
 All differences in the world are born of the Ego 'I'.
 This 'I' must be burnt away like a camphor ball in the flame
 of Thy Grace.
 Then nothing shall be left in me except Thyself.
 Thou hast made me realise that I am not the body,
 the senses, the mind, the intellect, the modes of nature,
 but that I am a crystal Consciousness.
 Thy Consciousness allows no more occasion for the insur-
 gence of any other entity.
 It has left nothing behind.
 It has consumed all, as fire consumes camphor.
 There is neither knower nor known nor knowledge;
 the trinity of separateness is no more.
 Thee I love, In Thee I live*

*and into Thee I disappear!
Hail, Truth-Light!
Hail Supreme Grace!"*

Thayumanavar was steeped in trance for a month or two at Chidambaram and then went on a pilgrimage to Arunagiri, Kanchipuram, Tiruvotriyur, Tiruvarur, Madura and other places before he finally reached Rameshwaram.

Final Beatitude

The world's life depends upon rain. Rains failed and famine raged fearfully. Thayumanavar meditated before Lord Ramanatha at Rameshwaram for the good of the land. He looked up and prayed. *"Pour down O Blessed heavens if it is true that God is one and His blissful path is path"*

Heavens heard his prayer. The clouds gathered; lightnings flashed; thunder roared; and rains poured and poured until the tanks were full and the fields were green and famine was no more. The Raja of Ramnad and his subjects worshipped the Sage and brought him to Ramnad in a palanquin. It is said he mobilised the Marava Chiefs to ward off foreign impacts.

Thayumanavar rejected all royal honours and preferred to spend his life in a garden hut in Lakshmipuram. Thayumanavar entered into deep trance. From that highest state of divinity, he poured out his spiritual intuitions in sublime verses. He wrote them on palm

leaves. His disciples Arulayaya and Kodikkarai Jnani copied and sang them to the public.

The songs spread like wild fire. The sage did not like publicity. He wrote in silence, lived in silence and steeped himself in Divine Silence. His mission was fulfilled. The purpose of his embodiment was over. He prayed for a strong body only for self realisation. He was now in perfect union with the Divine, immersed in That consciousness. The body was dead to him. So he willed to shed it off. He entered into his samadhi-room and closed the door, leaving a note outside on which these words were written:

*"Dear friends,
withdraw the mind from the senses
and fix it in meditation.
Control the thought-current.
Find out the thought-centre and fix yourself there.
Then you will be conscious of the Divine Self;
you will see it dancing in ecstasy.
Live in that delight.
That Delight-Consciousness, is the God in you.
He is in every heart.
You need not go anywhere to find Him.
Find your own core and feel Him there.
Peace, bliss, felicity, health - everything is in you.
Trust in the Divine in you.
Entrust yourself to His Grace.
Be as you are.
Off with past impressions.
He who lives from within an ingathered soul-life
is a real Sage though he may be a householder.
He who allows his mind to wander with the senses
is an ignoramus, though he is learned.*

*See as a witness, without the burden of seeing.
 See the world just as you see a drama.
 See without attachment, Look within.
 Look at the inner light unshaken by mental impressions.
 Then, floods of conscious bliss
 shall come pouring in and around you from all directions.
 This is the supreme Knowledge;
 realise! Aum Aum!"*

The disciples read this with great joy and meditated before the door. There was no stir inside; it was very late for supper; Arulayya gently called, knocked; no response. He broke open the door. Ah, what did he see! The body lay there; the face was smiling as usual; but the Soul that was the real sage had flown away like a bird from its cage.

It was on a full moon day in the month of January 1742 that Thayumanavar entered the final beatitude. 15th January is this Saint's day. The disciples, the Rajah and the local worthies adorned the body, took it in procession, paid their last honours and buried it, singing his songs.

The real Thayumanavar, His Spirit, still endures and shall ever live in his soul-thrilling songs. Hail Thayumanavar!!

The Message of Thayumanavar

Books there are in plenty, perpetually pouring in torrents from the printing press. Books of Light and Wisdom were written long before

the invention of printing. They were written in peace and silence. They were the Voice of Silence. Many books of to day are mere words, words spun round a few ideas. Some are big in size but poor in substance. Some are books on books and some merely bookish. Some are monotonous fads and pet rigmaroles. Scarcely a hundred can be said to be thoroughly original and of eternal interest as reliable guides to collective living.

The Upanishads, The Gita, The Bible The Light of Asia, Shakespeare, Dante, Sufi Sadi's Gulistan, Thirukural of St. Valluvar, Valmiki, Tulasi and Kamba Ramayanas, Mahabharatam, The Revelations of Satyadarsi, [The Songs of Thayumanavar](#), Maniccavachakar Ramalinga and the Bharata Sakti are the most precious books of eternal value in the world literature.

The songs of Thayumanavar bring high solace to life; to hear them is to elevate life and soul. To live them is to enjoy the highest Bliss in spiritual consciousness. They are dynamic song-thrills that spark out of the Bliss-centre. Even a song a day will do to elevate human life towards Divine transcendence. Thayumanavar, is an out and out scripture for Saints and Yogins. It covers the entire field of Yoga and Jnana. It brings high solace to house-holders purifying their mind and heart. It feeds the flames of inner communion in real Yogins. There is not a single Tamilian who does not sing Thayumanavar and find joy in it. Every home cherishes it. Every mother puts her child to bed with its sweet symphony. The songs of Thayumanavar are sublime music of the Soul, the song of the inner Spirits, and sparks of Divine Essence. It is very difficult to render them into another language. Any how I have ventured to do it during my silent hours of inner Communion with the immortal Spirit of the Saint. Now readers, imagine that the Saint is sitting in your heart while reading these rhythmic lines in deep ingathered tranquillity. They

will exalt your thoughts and emotions to Supernal heights of peace and bliss.

**Dr. B. Natarajan of Chennai (Madras),
India (1978)**

Songs of Tayumanavar

Let us in Meekness Worship (1/3)

What is it, which is
Uncircumscribed Effulgence,
Perfect Bliss,
Divine-Love Filled --

What is it, which willed
To contain the countless universes
In boundless space
And there flourishes as Life of life, -

What is it, which stood
Transcending thought and word,

What is it, which remained
As the ever contentious object
Of countless faiths claiming,
"This, my God," "This, our God"--

What is it, which exists as
Omnipresent,
Omnipotent
Love-filled
and Eternal -

What is it, which knows
No limits of
Night and day -

That indeed is what is agreeable to thought,
That indeed is what fills all space in silentness.

That indeed is what we in meekness worship.

Songs of Tayumanavar

Let us in Meekness Worship (2/3)

Countless the habitats lived,
Countless the names borne,
Countless the kith and kin possessed,
Countless the bodies by karma caused,
Countless the Karmas daily performed,
Countless the thoughts entertained,
Countless the name and fame acquired,
Countless the heaven and hell experienced,
Countless the Gods worshipped,
Countless the faiths followed -

And so, realising through jnana and grace
Our God of turiya form *[1]
The Divine Cloud that pours the rains of limitless rapture
Descending through the dome of heaven
And through the love-filled eyes of fervent devotees,

Who chant the names countless
That scriptures countless recount,

The Treasure vast of silentness
That Wisdom Bliss of inexplicable state,
That Immensity

Let us in meekness worship.

[1] - Turiya is the fourth state of pure quiescent consciousness, - beyond waking, dreaming and deep sleep.

Songs of Tayumanavar

Let us in Meekness Worship (3/3)

That which is Nondual,
That which is the unique Light of Word,
That which the scriptures loud proclaim:

As the Wisdom of Wisdom
As the Bliss that fills
As the Primal One,

As the Ancient One of Tattva *[1]- Form -
That which faiths contend after,
That which is sought for support,
That which is Permanent,
That which is Fullness,
That which is without support,
That which is our support,
That which is Peace,
That which is the state of Void,
That which is Eternal Pure,
That which is untouched by the materiality of the universe,

That which is unaffected by events,
That which is Changeless,
That which shines as impassive neutrality,
That which is Blemishless,
That which is Formless,
That which is in thought
Without thought cognizing it,
That which is Divine Light Effulgence,
That which is Uncreated,

That which flourishes in the jnana void,
That God Supreme,
Let us in meekness worship.

FootNotes:

[1] - Tattvas are the basic principles of existence - 96 in all, 36 internal and 60 external.

Songs of Tayumanavar

Bliss That Is Perfect Full (1/10)

Except by way of words and rituals
I had not practiced even casually
Anything to contain mind and breath.

As though I was longing for renunciation
I hold serious discussions.
And when I forget all thoughts of it,
I go to sleep.

When I think, I will have to shuffle this body
I swoon in fear, my heart trembling.

Long, long indeed is the distance between
The blissful state of Transcendent Silentness
And this ignorant one.

Knowing the devilish ways of this lowly cur,
Grant Thou a way to contemplation of supreme bliss.

Oh! Thou, the heavenly wishing tree *[1]
That grants all ripe rich boons
To those who enter not the forest of pasas *[2]

Oh! Thou who filleth all visible space
In unbroken continuity!
Thou, the Bliss that is Perfect Full

[1] A miracle-tree in the world of Indra, the king of celestials, yielding whatever desired.

[2] Pasas: Primal impurities of the soul, three in number:

- 1) egoity (anava),
- 2) karma (chain of action and reaction through births) and
- 3) maya (illusory knowledge)

Songs of Tayumanavar

Bliss That Is Perfect Full (2/10)

All visible life that is clothed in body vesture
All that crawl, walk, fly and have their being
All, all that nature in propagative urge created
Will perish.

The elements mighty will die away one after another.
What will remain is: the vast Empty Space,
Unsupported, unrelieved Void,
The *upasanta* that is peace beyond understanding
The jnana of Veda-Vedanta,
The mighty Light that leaves not.

Of them that receive it
Are the souls blessed with Grace.
Great indeed are they;
Born they will never after be;
Nor dead be;
But in silentness steeped remain.

And this Thou came in compassion to tell me.
Is this not a sign that I am ripe for it?
Oh! Thou who filleth all visible space
In unbroken continuity!
Thou, the Bliss that is Perfect Full

Songs of Tayumanavar

Bliss That Is Perfect Full (3/10)

When you come to think of it,
Even Brahma and the rest of the gods are powerless to act on
their own.
Even those who habitually observed a calm demeanor
And were sparing of words,
And who built up the reputation
As acme of gentle behaviour
Sometimes do fly into a temper, losing all balance
And breathing hard, indulge in sudden outbursts.

Even those who were reputed as men
That are masters of expression
Sometime miss the central point
And blabber at will.

Even those who vowed
That they would not have a wink of sleep
On the Holy Night of Siva,
Fall into a twilight sleep,
Waking and waking not.

When thus, you come to examining
The activities that go on in the myriad worlds,
Are they not really all
Of Thine own willing?

Oh! Thou who filleth all visible space
In unbroken continuity!
Thou, the Bliss that is Perfect Full

Songs of Tayumanavar

Bliss That Is Perfect Full (4/10)

The Cosmos and the countless universes vast
Are but diverse manifestations of maya.
That maya is an illusion persistent;
This knowledge is there.

And cognizing the knowledge beyond that knowledge
Will be realized:
That the luminous orbs in directions eight
Are but the gift of Grace Divine;
And nothing but that.
That to stand here
Filled with the bliss of turiya consciousness,
Devoid of I and mine,
Is love divine.

"Nothing seen is real; all, all, false" -
Thus contending
To sit for a moment, eyes closed, in contemplation,
Organs rendered actionless, I strive;
But the accursed karmas assail in hordes!

Will I crave for the title that
I belong to the coterie that holds
The ancient karma as decisive supreme?

Oh! Thou who filleth all visible space
In unbroken continuity!
Thou, the Bliss that is Perfect Full!

Songs of Tayumanavar

Bliss That Is Perfect Full (5/10)

What I do is what You do.
For ever ever is this true.
What I am is what You are,
None different.
This the truth of Vedanta -
Siddhanta Samarasa;

To realize this,
How I pined and melted
Thine Grace knoweth.

In this state I seek to be for awhile.
But, alas! Ignorance seizes my thought
As an inveterate enemy.
Will mala, maya and karma depart?
Will birth in uninterrupted succession be my lot?
Thus is my mind in doubts tossed.

Do Thou grant the sword of faith.
Do Thou grant the courage of wisdom true
To sever the fetters of desire.
Do Thou grant thy Grace and redeem me!
Oh! Thou who filleth all visible space
In unbroken continuity!
Thou, the Bliss that is Perfect Full!

Songs of Tayumanavar

Bliss That Is Perfect Full (6/10)

The Maya into which the elements subside
Is the origin of all, so some say. *[1]
The Substance into which the sense organs merge
Is the reality, so some say. *[2]
Where the cognitive organs, the karanas end,
Is the finite reality, so some say. *[3]

Where the gunas find their home
Is the Reality ultimate, so some say *[4].
Nadam it is, some say *[5]
Bindu it is, others say *[6].
The Self it is, yet others say *[7].
Formed it is, some say. *[8]
Formless it is, if you search deeper, so some say *[9].
The state where jiva merges losing identity in full
Is the reality, so some say *[10].
Divine Grace is the finite reality, so some say *[11].
The Void that neither beginning nor end has
Is the reality final so some say *[12].
And thus and thus yet other things they say.

By all these, except that my mind sore troubled,
Reaches a mercurial state.
Will I ever attain
The bliss of Transcendental Samadhi?
Oh! Thou who filleth all visible space
In unbroken continuity!
Thou, the Bliss that is Perfect Full!

FootNotes:

- [1] School of Niriswara Sankhya
- [2] School of Pasana Vadins
- [3] School of Sangranda Vadins
- [4] School of Niganta Vadins
- [5] School of Sabda Brahma Vadins
- [6] School of Jnananma Vadins
- [7] School of Ekanma Vadins
- [8] School of Sivasama Vadins
- [9] School of Maya Vadins
- [10] School of Bhaskara Charya
- [11] School of Aikya Vada Saivas
- [12] School of Sunya Vadins

Songs of Tayumanavar

Bliss That Is Perfect Full (7/10)

Who was it that converted my heart
Into a chamber of darkness
And then shortened my reason
Into a tiny spark
And submerged that reason by desire?

Who was it that decreed that
As the writing of fate on my head?
Who was it that
Without caring for attainment of Jnana-Bliss-Trance
Made me believe in the permanency of the body bag
And so to indulge in eating and sleeping?

Was it my desire that gave me my father, mother
And all the rest of worldly ties?
Shall I blame my own self, or others?
Shall I blame the present bad actions
Or the past karma for all this worldly bondage?
Forsooth I know nothing of Truth
Oh! Thou who filleth all visible space
In unbroken continuity!
Thou, the Bliss that is Perfect Full!

Songs of Tayumanavar

Bliss That Is Perfect Full (8/10)

To have reached the state of impassivity that holds
"Let them come that come,"
"Let them go that go,"
The mind but remaining to witness them.

To have received the inspiration
For attainment of wholesome Truth
In the tradition of Vedanta-Siddhanta Equability
(Samarasa);
To have been taught the wisdom's way
Of the truth of body's impermanence;
To have been gifted with a heart that melts in love
Holding that the permanent state of bliss is liberation true -
All these are but by Thine Grace.

If only Thou have a little thought yet more to protect me,
Who hold to Thee as the Refuge,
O! Thou grant me firm the continuous silentness
That the elements five comprehend not.

Oh! Thou who filleth all visible space
In unbroken continuity!
Thou, the Bliss that is Perfect Full!

Songs of Tayumanavar

Bliss That Is Perfect Full (9/10)

Are not the deep oceans contained without banks?
Did not the halahala poison turn into ambrosia?
Was not the Northern Fire *[1] contained in that Sea?
Are not the countless Orbs held in position in Spaces vast?

Was not the Mount Meru bent as a bow?
Did not the Seven Clouds flee at the command
of the mace bearing celestial King Indra?
Did not the Woman (Sabari) that lay dead as stone
re-live as a lovely damsel at the touch of Rama's feet?
Have not the miraculous siddhis been made possible
in this world through gems, mantras, etc
Is it then impossible for you to devise a trick
That can make my accursed mind to stop wandering?
Oh! Thou who filleth all visible space
In unbroken continuity!
Thou, the Bliss that is Perfect Full!

FootNotes:

[1] A submarine fire dwelling in the seas which will create the final conflagration ending in the dissolution of the world.

Songs of Tayumanavar

Bliss That Is Perfect Full (10/10)

Limitless indeed are the bounds of desire.
Well may they be rulers of all land.
Yet will they aspire to be master of all seas;

Well may they possess hoardes of gold
To rival heavenly midas, King Algesan,
Yet will they wander about seeking the alchemic secret
Of turning base metal into gold.
Well they may have lived a life full of years,
Yet will they pine in search of Kaya-Kalpa, the Elixir of Life;

When you come to think of all these things in depth
They but end in eating full and sleeping well.
Enough is enough!

Grant me that Mindless Pure State
Which prevents me from the restless pursuit
Of "I" and "Mine"
Driving me in confusion from pillar to post.

Oh! Thou who filleth all visible space
In unbroken continuity!
Thou, the Bliss that is Perfect Full!

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (1/12)

Eternal, Pure, Groundless, Death and Birth Free
Pervasive, ever Immaculate
Distant, Near, Enveloping Effulgence of Void,
The Support of all, the Fullness of Bliss.

The Cit-Form *[1] beyond thought and speech,
That which thus stood,
The Expanse Vast that generates Bliss
Let us contemplate.

FootNotes:

[1] Chit - spirit or knowledge

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (2/12)

As the Thought behind whatever thought the mind thinks,
Filling all things in undifferentiated accord
As their Life of Life;
Gushing forth the ambrosial waters of Divine Bliss
For the devotees true,
Revealing of Itself by giving Itself
As Formless and Attributeless,
That Great Siddhanta Light
That is the Benevolent ParaParam
Let us contemplate.

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (3/12)

As expanse vast,
As the source of elements five
As the origin of the silentness vast,
As the Bliss that is beyond the reach
Of mind and categories rest,
As that which when revealed by Grace of Guru
Envelopes them in purity and yet recedes from them afar,
That which thus is immanent in all
That Substance
Let us contemplate.

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (4/12)

The Life of Life of this world and that;
The kindred of them
That have lost the sense of I and mine;
The unattached perception
That is the Eternal Perfect Bliss.
The life that is void,
The matter that flows within the heart,
The triple-fruit delicious,
The candy sweet,
The ambrosia divine.
Let us seek that Substance
And with eyes streaming pearls of tears
And hands clasped in adoration
Let us contemplate.

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (5/12)

No caste, no family, no birth, no death
No bondage, no liberation,
No form, no formlessness,
No name -
With name of all these,
The Light that moves all and everywhere
Immanent and pervasive,
The Pure Expanse Vast,
The Experience filled with turiya
Consciousness bereft of mentation
The Benevolent Substance that is the Finite Param,
In unalloyed Grace abounding
Let us contemplate.

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (6/12)

"This world is but an Indrajala *[1],
a dream, a mirage.
And so realizing
May thou live eternally close to the Tatpara *[2]
That is not overwhelmed by Chitpara *[3].
May the waters of Bliss flood your thoughts
Uninterrupted day after day" -

Thus did he the Guru Mauni bless me -
Those hallowed feet of his, day and night,
Let us contemplate.

FootNotes:

[1] Conjuring trick

[2] The self-existent

[3] God of human understanding

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (7/12)

As the Primal Substance of all
That are known as substances;
As the consciousness behind them.
As the nectar rich,
When bibed, end the miseries
Of the loving devotees that gain the perception lucid.

As the Perfect Bliss that makes no distinction
As existing within the Self and without.
As the Substance that shines
Dispelling darkness entire;
That Substance,
Let us in meekness adore.

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (8/12)

As the crowning meaning of Vedas rare;
As the perfection beyond the perception of celestials;
Of munis great, siddhas pure and the rest.
As the treasure that transcends cause;
As the immanence of fragrance
In flower, oil in sesamum seed and life within.
As the great Substance
Ever abiding in the center of turiya consciousness of purity -
That Substance,
Let us adore.

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (9/12)

As the Empty Spaces Vast
That contained within it
The sky and the rest of elements five;
As the Sea of Bliss
In the vision of those
Who saw with the eyes of jnana
As He who in compassion makes me
His own Self;
Lest I think of anything else,
For that God,
Whose benevolent Grace cherishing at heart
Let us raise our hands in adoration deep.

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (10/12)

The Infinite Expanse that filled the heavens;
The Delicious Ambrosia that filled at once
The expanse of my mind and the expanse of nana;
Oh! Thou the Great One that is Bliss Perpetual.

With heart surging in love and melting within;
With words faltering in joyous confusion;
With eyes streaming tears
And hands folded in meekness,
Let us Thy Grace contemplate.

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (11/12)

The Being Primal that has neither beginning nor end,
The foster mother that in endearment excessive reared me,
The righteous Guru that blesses,
The Certainty beyond thought
The Purity unalloyed,
The Holy of Holies,
The Object beyond the reach of contending faiths,
The Effulgences that stood as Void for the munis of silent-
ness,
My life's dear support -

That I seek and adore
With tears gushing
And hands in reverence folded.

Songs of Tayumanavar

Prayer to the Being - Let us Contemplate (12/12)

As (all that is denoted by) the alphabet entire beginning with
"A" *[1],
And different from them too,
As (all that has form) the universe vast;
As all that bears description any
And (all that which) does not bear too;
As Param (the Pervasive);
And as beyond speech;
As Nana pure, untouched by doubts and changes;
As Purity:
As the peerless Pasu-Pati -

That Substance we seek.
And sighing deep in love exceeding
We contemplate.

FootNotes:

[1] Reference is to nama and rupa - word and form by which all things known are categorized.

Songs of Tayumanavar

Adoration to the God-Guru who is Knowledge-Bliss (1/11)

With flowers in out-stretched hand,
Hair standing on end in joyous thrill,
Eyes melting in love, tears streaming as a river -
Thus do I not immerse myself into the fervent Sea of Mukti.
And so hail Thee not as
"Oh! Sankara!
Oh! Swayambu! Oh! Sambu!"
And adore Thee not in faltering words of ecstatic joy;
And pursue not the path of Sanmarga.

When such indeed is my unholy condition
Will you ever accept me in Thy rapturous Grace?
With the holy munis, Sanaka and the rest,
Seated by Thine side in prayer,
Thou revealed the path indescribable by a single word
And conferred the bliss of Svarupa *[1].
Thou, who is seated on the crimson lotus
At the foot of the wild banyan tree.
Oh! Thou, the Primal Source of Siddhanta Mukti.
Oh! Chinmayananda Guru! Dakshinamurthi *[2]!
That is seated high on the hilltop of Sivagiri. *[3]

FootNotes:

[1] Nature

[2] Dakshinamurti - South facing Siva Guru, who is pictured as seated on a hilltop under the wild banyan tree, imparting supreme wisdom in

silentness by His hand gesture chin-mudra to the four Rishis - Santha, Sananda, Sanatha, Sanathkumara.

[3] Sivagiri - Tirusira Hill - Tiruchirappalli Hill - Now known as the Rock Fort in the town of Tiruchirappalli.

Songs of Tayumanavar

Adoration to the God-Guru who is Knowledge-Bliss (2/11)

How I consider the body real
While it is fragile as a river bank.
Such indeed is my sinful state of understanding!

For me to be filled with love
Of undifferentiated union in God
Is indeed unto the lame of limbs
To aspire for the honey at the top of the tree.

When is that day to be that
I am to be wrapped up in Bliss,
All sentience lost?

All that chariya, kriya, yoga
Do not constitute Sanmarga;
Let them be there.

But teach me the secret of attaining
The jnana great
That is unseated
By any faith whatever;
Of that Perfection Being that is untouched
By thought and speech
And would plunge me into the Sea of Sweet Bliss
That knows no satiety
And make me sport in it
And drink deep of its waters.

When is that day to be
That Thou will stand revealed to do it?
Oh! Thou the Primal Source of Siddhanta Mukti
Oh! Chinmayananda Guru! Oh! Dakshinamurti
That is seated high on the hilltop of Sivagiri!

Songs of Tayumanavar

Adoration to the God-Guru who is Knowledge-Bliss (3/11)

There is envy;
There is anava that is I-ness in its massive fullness;
There is miserliness;
There is hard-heartedness, too, within.
And above these are greed and other dark desires.

If so, how can Thou that is the Truth
In my sentence be?

But then, art Thou not the Perfection Fullness
Or does that have some other meaning?

Oh, Thou, that comes unasked
As the jnana sanjeevi (elixir of knowledge)
To revive the jivas that are bound
By the serpentine fetters of mala!
Oh! The lovely Mount Meru of Divine Attributes
That has risen in the midst of the land of redemption!
Oh! Thou the Primal Source of Siddhanta Mukti!
Oh! Chinmayananda Guru! Oh! Dakshinamurti
That is seated high on the hilltop of Sivagiri!

Songs of Tayumanavar

Adoration to the God-Guru who is Knowledge-Bliss (4/11)

Thou created the five elements
And in them created diverse movables and immovables.
Thou created the knowledge goodly
And the Vedas and the rest of books holy.
Thou created Saivam and other faiths innumerable.
And above them all,
Thou placed the perfect reconciliation of faiths
In the silentness that transcends faiths.
And yet Thou hath not created the compassionate grace
For me to approach Thee?

Oh! Thou the vision that is not
Vouchsafed to those
In whose heart falsehood flourishes!
Oh! Thou that appears in the
Knowledge of the truthful beings
As perfect fullness jnana immense
That knows no coming nor going *[1].

Oh! Thou that is the form of pranava
That is the finite finding divine!
Oh! Thou the Primal Source of Siddhanta Mukti!
Oh! Chinmayananda Guru! Oh! Dakshinamurti
That is seated high on the hilltop of Sivagiri!

[1] Birth and Death

Songs of Tayumanavar

Adoration to the God-Guru who is Knowledge-Bliss (5/11)

When in the days gone by
I realized not that this body
Made of the elements five
Is but a bubble on water -
To eat to heart's content,
To dress in fineries
And lead a life of pleasure
Was the way of life appropriate -
Thus I held.

But when Thy benevolent Grace descended on me
And evoked in me the Truth,
Where all these went,
I know not.
Other ways are now spoken too,
All disagreeable to me.
And if I think deep of birth and death,
Unable to sleep,
Day and night my eyes melt in love of Thee
As the wax in the gold over fire.

Oh! Thou the Primal Source of Siddhanta Mukti!
Oh! Chinmayananda Guru! Oh! Dakshinamurti
That is seated high on the hilltop of Sivagiri!

Songs of Tayumanavar

Adoration to the God-Guru who is Knowledge-Bliss (6/11)

When in my pre-biographical state,
I lay fettered in the dark chamber of anava,
Thou released me
And adorned me with the misery's jewel (of pasa)
Like a babe with eyes unopened
And christened me with name appropriate
And for the illusory body
That goes by the name of maya (truth)
To be fortified,
Fed me with the food of undying karma
And created for me the play
Of coming and going
Across the vast grounds of universes several.
And when I slipped from the path of righteousness
That scriptures have laid,
Thou got me harrassed by the Messenger of Death;
And thus removing my obstacles
Took me to the House of Bliss
That knows neither day nor night
And there laid me, saying:
"Do thou in accord slumber."
Thus did Thou perform for me.
Oh! My Father who art of Cosmic Mother Form.
Oh! Thou the Primal Source of Siddhanta Mukti!
Oh! Chinmayananda Guru! Oh! Dakshinamurti
That is seated high on the hilltop of Sivagiri!

Songs of Tayumanavar

Adoration to the God-Guru who is Knowledge-Bliss (7/11)

In the midst of this body cavern
That holds the birth seed,
Me that is like copper with verdigris,
Thou kindled the fire of jnana;
And in compassion melted my being within
And at the point of time appropriate
Thou alchemized with the mercury of Grace
And transformed me into gold of purest fineness
And Thou accepted me in your service.

What shall I speak of that Love Divine!
Thou, who flourishes
In the finite end of Vedanta-Siddhanta
That is renowned and precious.

And in the jnana of those great beings
That stand in nondual state
Who have accepted me in their service
And had been accepted by Thee in Thine service.

And under the wild banyan tree so sacred.
Oh! Thou the Primal Source of Siddhanta Mukti
That flourished in all these!
Oh! Thou, the Primal Source of Siddhanta Mukti!
Oh! Chinmayananda Guru! Oh! Dakshinamurti
That is seated high on the hilltop of Sivagiri!

Songs of Tayumanavar

Adoration to the God-Guru who is Knowledge-Bliss (8/11)

With meeting nor parting none,
With attachment none,
With contracting nor expanding none,
With attributes none,
With coming nor going none,
With permanent form none,
With malas none,
With seeking none,
With divisions none as top, middle and botton,
With bindu nor nada none,
With diversity none of the elements five,
With knowledge none of Knower,
With drooping none,
With one and two none,
With searching none,
With having drunk deep
In the Sea of Bliss of Perfection Fullness -
That state indeed is the state eternal.
Thus Thou taught me. Oh! Mauni *[1]!

Oh! Thou, the Primal Source of Siddhanta Mukti!
Oh! Chinmayananda Guru! Oh! Dakshinamurti
That is seated high on the hilltop of Sivagiri!

FootNotes:

[1] The silent one

Songs of Tayumanavar

Adoration to the God-Guru who is Knowledge-Bliss (9/11)

Oh! Mauni!

Thou granted me Grace beyond grace.

Thou showed me loving compassion

As of a mother.

Thou planted Thine Feet on my head.

Who, knowing not that

The samadhi devoid of consciousness

Is the permanent state exalted;

Chanted not the mantras sacred;

Realized not that the states of mukti are triple;

Knew not that It is Light, Void, Form and Nada sound.

To vision, thus, seeing and not seeing,

Alone will lead to the Finite Grace

That has neither cause nor effect -

Thus Thou taught me!

Grant me Thine Grace

To be like Thine devotees

On whom Grace had descended of itself.

Oh! Father!

Oh! Thou, the Primal Source of Siddhanta Mukti!

Oh! Chinmayananda Guru! Oh! Dakshinamurti

That is seated high on the hilltop of Sivagiri!

Songs of Tayumanavar

Adoration to the God-Guru who is Knowledge-Bliss (10/11)

Thou art the bodha; *[1]
Thou hath neither beginning nor middle nor end;
Thou art holy;
Thou art changeless;
Thou art the Bliss that hath
Neither coming nor going;
Thou art the Perfection that is the soul's refuge;
Yet it is Thy Grace that
Obfuscates my knowledge
And keeps me away
From seeking Thee.
And again it is Thy Grace
That dispels my ignorance
And reveals jnana to me.

If so, what is it this poor soul
Can call its own knowledge?
Or what is the harm that comes to him
For lack of knowledge?
What is karma?
And what is the body
That comes to consummate that karma?
Nothing, nothing is there of my own volition.
Will you not lend your Grace
And dispel the doubts that baffle me
Of this world and the next
And accept me in Thine service?

Oh! Thou, the Primal Source of Siddhanta Mukti!
Oh! Chinmayananda Guru! Oh! Dakshinamurti
That is seated high on the hilltop of Sivagiri!

FootNotes:

[1] Awareness

Songs of Tayumanavar

Adoration to the God-Guru who is Knowledge-Bliss (11/11)

Standing in the path of bhakti,
Circumambulating the world
Of nine continents in devout pilgrimage;
Bathing in seas
And plunging into rivers;
Standing in penance amidst roaring flames
With neither food nor water;
Quelling the gnawing hunger
With withered leaves, water and air;
Sitting in silentness;
Retreating in inaccessible caves;
Purifying the ten nadis;
Sending up the kundalini fire with prana
Into the moon's circle
And containing them there;

Oh! Thou, the Primal Source of Siddhanta Mukti!
Oh! Chinmayananda Guru! Oh! Dakshinamurti
That is seated high on the hilltop of Sivagiri!

Songs of Tayumanavar

Obeisance to Mauna Guru (1/10)

Fragmenting the chains of desire to smithereens,
Kicking off the stake of egoity,
Filled with the mast *[1] of advaita,
Blowing out the six faiths
As in a stream through the proboscis,
Gazing intensely upward
Until the darkness of pasa became
A mere shadow underneath,
Swallowing the straying mind as balls of food
And feeding on it to the full.

Tearing the resplendent veil of maya to shreds,
Controlling by the shining goad of Chinmudra
Held in the hollow of Thy palm,
In the fragrant juice dipped
In the waters of chinmayananda bliss,
Filled with Grace Divine,
Thou brought me up as a jnana elephant
Of towering prescence!

Oh! Mantra Guru! Oh, Yoga Tantra Guru!
Mauna Guru that comes in the line of Mula the Holy!

FootNotes:

[1] mast - rut of elephant

Songs of Tayumanavar

Obeisance to Mauna Guru (2/10)

Thou fashioned the Void of Voids
For the five elements and nada to contain.
Thou made me stand in impassivity
With thought uprooted
In that state of jnana
Of those who discern ignorance from knowledge.
Then Thou flooded me with waters of chinmayananda
And made me sport in it
Until "I" became "It".
Fine indeed is the beauteous miracle
Thou worked thus!
"Long, long may flourish, my Father,
Parama Guru of the wild banyan tree.
Long, long may flourish the line of Nandi
That blessed me with everlasting life."

For the devotees thus to praise
In the rapture of their heart.
Oh! Guru that came to establish
That the conclusions of Vedas and Agamas
Are not two, but one.

O! Guru that imparted Divine Instruction
On the exalted
Sivananda Siddhi Path!
O! Mantra Guru! O, Yoga Tantra Guru
Mauna Guru that comes in the line of Mula the Holy!

Songs of Tayumanavar

Obeisance to Mauna Guru (3/10)

Who was it that gave this egoity
So much authority?
Is there no other place for this maya,
But my thought?
Will "sky flower" and "mirage water"
Ever a practical use have?
Even my instructed state
Is in confusion thrown
Lest I receive Thy Grace
To seek refuge in Thee.
It performs Indrajal *[1] in my mind,
Establishing the illusory world as permanent.
When shall I receive the secret
Of conquering this? Pray tell me.

Oh! Thou Jnana Guru
That expounds in Thy Grace
The six faiths established
And the accord of Vedanta-Siddhanta philosophical state
For all the worlds in cardinal directions to know.
Oh! Mantra Guru! Oh, Yoga Tantra Guru!
Mauna Guru that comes in the line of Mula the Holy!

FootNotes:

[1] Conjuring trick.

Songs of Tayumanavar

Obeisance to Mauna Guru (4/10)

Holding as real
This body that is evanescent
Unto the flash of lightning;

Holding as real
The pleasures of flashy women
That intoxicate the senses
With their collyrium painted eyes;

Holding as heaven
The stately mansion and mounting riches;

Holding gold as imperishable treasure
That waxes high;

Putting on false appearances
To degree exceeding;

Abandoning to winds all virtues -
Patience, wisdom, renunciation and charity;

To be possessed of greed, miserliness
And other devils;

To walk about here below
Caught in the faith of the materialist;

Thou with one single Word prevented me
From all these, in compassion

That I might receive the Grace
Of the great Vedanta-Siddhanta accord
And enjoy the life eternal.

Oh! Thou Jnana Guru!
Oh! Mantra Guru! Oh, Yoga Tantra Guru!
Mauna Guru that comes in the line of Mula the Holy!

Songs of Tayumanavar

Obeisance to Mauna Guru (5/10)

In a house of refreshment
Enough will be the choice
Of diverse things to eat.
Unto it the four ends of man -
dharma, artha, kama and moksha,
The ends that Vedas and Agamas declare
The critical path of jnana,
The methods of demonstration and inference -
Of such varieties is the choice made
That the clamor of I-ness is stalled.

Realizing the four paths
And their gradations from chariya to jnana
And cognizing the difference
Of anu paksa *[1] and sambhu paksa *[2]
And the functions of maya and the rest (karma & anava)
And overcoming the mental aberration
That gives the distortion of one and two -

"To stand thus is our tradition."
Thus Thou declared. Oh! Parama Guru!
Oh! Mantra Guru! Oh, Yoga Tantra Guru!
Mauna Guru that comes in the line of Mula the Holy!

FootNotes:

[1] anu paksa - Jivas striving to reach God.

[2] sambhu paksa - Jivas made to strive by God to reach Him.

Songs of Tayumanavar

Obeisance to Mauna Guru (6/10)

Untaught knowledge,
Indifferent listening,
Pitiless seeing,
A heart that exults in
Murder, thieving, drinking and lusting,
Speech that is full of evil lies
Except these,
I know not anything
That may be termed of goodly virtue;

Only in form am I a Man,
Otherwise I seek not the Ends of Man even in dreams,
O! All these Thou know,
Who know all!

How am I going to be redeemed?
To those who held darkness as darkness
Light will be the refuge;
To me Thy Grace is the Refuge;
Thou who bear the name "The Almighty",
Why not accept this knave in Thy Grace?
O! Thou, Mantra Guru! Yoga Tantra Guru ! O! Mauna Guru
That comes in the line of Mula the Holy!

Songs of Tayumanavar

Obeisance to Mauna Guru (7/10)

At Thy glance,
The tiger that roams the forest
Will in friendliness frisk with the gentle cow;
At Thy gesture,
The elephant in mast
Will hie to Thee bearing a flaming log of wood;
Kamadenu, the heavenly cow,
Will, bowing low at Thy golden feet,
Whisper "The meal is ready".

"O! Earthly Lord, the King of Poets!
The Monarch of Penance!
Hail to Thee" -
Thus they praise Thee.

At the sight of Thy face
Beaming Wisdom Compassionate
Even the Nava Natha Siddhas *[1]
Will seek Thy friendship;
Jnanis like Sukha *[2] and Vama Deva *[3]
Will speak appreciatively of Thee.
Is it easy to describe Thy greatness
Which this world and that laud so high?

O! Mantra Guru, O! Yoga Tantra Guru!
O! Mauna Guru
That comes in the line of Mula, the Holy.

FootNotes:

[1] Supreme Nine Master - Siddhas:

(1) Anadi Nathar, (2) Adi Nathar, (3) Ghatendra Nathar, (4) Gorakha Nathar, (5) Sadoga Nathar, (6) Satya Nathar, (7) Mal & Yendra Nathar, (8) Madanga Nathar, (9) Vakuli Nathar.

[2] Sukha was the son of Vyala, and narrator of Bhagavata - he renounced the world the moment he was born.

[3] A Rishi who was a contemporary of Vasista in the court of Dasaratha in Agodhya.

Songs of Tayumanavar

Obeisance to Mauna Guru (8/10)

A million, million are those
Who live on withered leaves and plain water;

A million, million yet are those
Who, like the mythical Sahora bird
That feeds on the milky moon beam,
Drink of the nectar
Flowing from the mystic moon and remain immortal.

A million, million further are those
Who having sundered the karma twine,
Live in solitudinal trance of wisdom's silentness,
Knowing neither day nor night.

Surrounded by them all
Art Thou seated in state
In the Lion Throne studded with rare gems!
When will it be that Thou call me to adore Thee
That I countless times bowing low,
Worship at Thy feet with fragrant flowers
And rid myself of my heart's woes?

Oh! Mantra Guru! Oh, Yoga Tantra Guru!
O! Mauna Guru
That comes in the line of Mula the Holy!

Songs of Tayumanavar

Obeisance to Mauna Guru (9/10)

Know ye, mightier far than accursed anava,
Is ahankara, the murderous hunter devil.
It will befog reason,
It will not let you know the right.
Whatever it touches
It identifies the self with that
And will say unbearable things.
It will claim that it is equal to
Hari, Hara, Brahma and the rest of the Gods.
It will stand like the axle pin
Of a moving car,
Itself immobile in the center of things.
It will proclaim itself:
"Who is here equal to me?"
And filled with Ravana like spirit
It will establish its tyrannous rule
In the domain of the heart.
How can this poor slave
Be contending with it all the time?

Oh! Guru that instructs in silentness!
Oh! Mantra Guru! Oh, Yoga Tantra Guru!
Mauna Guru that comes in the line of Mula the Holy!

Songs of Tayumanavar

Obeisance to Mauna Guru (10/10)

So very diverse being my desires,
Like the crawling worm
I leave one and grasp another;
Possessed of a vacuous mind like that
I have not articulated Thy Grace;
Only duality I know a bit;
If someone uttered a word of a sudden,
My heart leaps to proclaim it louder
Than my ears heard it,
The flame from my stomach pit
Leaps to my heart
Lacking the power to know the inscrutable.
Like those affected by madness, I babble.

How to know the path of liberation?
How to look upon pleasure and pain
With indifference?

Yet, my Master!
I held my faith in that one Word you taught me
As the beacon light on top of hill.
Oh! Mantra Guru! Oh, Yoga Tantra Guru!
Mauna Guru that comes in the line of Mula the Holy!

Songs of Tayumanavar

God of Compassion Fullness (1/10)

"Oh! Thou:

Attributeless, Disease *[1] free, Blotless,
Supportless, Beyond Sense Perception,
Blissform, Immaculate, Formless,
Motionless, Beyond Speech,
Attachmentless, Eternal Free,
Uncreated, Beyond Cosmic Form,
Perfection Fullness, Void, Interminable,
Eternally Blissful, Jnana God,
Sambhu! Siva Sankara, Sarvesa!" -
Will I thus think of thee forever and ever?

Oh! Thou Wonder beyond imagining!
The Nonduality that is Bliss Perfection
For liberated devotees!
The Mystery that is the unfailing Grace
Of Manifest (Svarupa) Presence!
Thou! Guru Holy, that was seated
At the foot of the wild banyan tree
With triple eyes for us to see,
Transcending imagination.
Thou, the God of Compassion Fullness
That dances in rapture in the chit sabha *[2]
Defying description!

FootNotes:

[1] Disease means birth and death.

[2] Cosmic Arena of Divine Knowledge.

Songs of Tayumanavar

God of Compassion Fullness (2/10)

The earth and the rest of elements five,
The external organs *[1] of action,
The sense organs, mouth, ear and the rest *[2],
The sense potencies *[3] - sound and the rest -
The organs of knowledge, mind and the rest *[4] -
The kalas and the rest of tattvas
Ending in the finite suddha tattva,
All the tattvas, ninety and six,
Thus recounted and more,
Were subsumed in the one Word
That was in silentness uttered,
As the Pure Void, as Rapture Immense
The Ocean of Bliss appeared.
How shall I describe it!

Thou! The Vision Ineffable
That abandoned not the beloved devotees,
Who melting in love,
Stood praying with folded hands,
Singing thy praise in melodious refrain
And standing constant in the path of love,
Ripe to receive thy special Grace.

Thou, the God of Compassion Fullness
That dances in rapture in the chit sabha
Defying description!

-
- [1] Kamendriyas.
 - [2] Jnanendriyas
 - [3] Tanmatras
 - [4] Antakaranas

Songs of Tayumanavar

God of Compassion Fullness (3/10)

All are but Thine liege vassals,
All are but Thine possessions,
All are but Thine actions,
All are but pervaded by Thee -
Thus may Thou be described,
So proclaim the Rig and rest of Vedas.
This is what the goodly Gurus have taught.
There is none other than this,
That have I full realized.
Having realized it,
I have not reached the state of Bliss,
But thus I stand,
That too is Thy Grace -
So Thou intimated within this ignorant one.
But now tell me what is the way of redemption?
Thou, the God of Compassion Fullness
That dances in rapture in the chit sabha
Defying description!

Songs of Tayumanavar

God of Compassion Fullness (4/10)

Am I of the vague way of thinking of those
Who, befogged in brain,
Hold the noonday light as midnight darkness?
As Mauni, Thou hath taught me in silentness
That unique Word,
Which encompasses the vast spaces,
That fill the Void in unbroken continuity.
Yet I did not take to it,
But like the children I was
That play at the game of building houses of sand
And pretend to eat with relish
The imaginary food that is cooked there.
The learning I ardently learnt
And the wisdom I fervently gathered
And held fast to,
Showed that there is nothing Two -
As I and Thee.
Thus unable to direct my mind
That arose inbetween
I pined and pined.
When shall I be deserving of Thy Grace?
Thou, the God of Compassion Fullness
That dances in rapture in the chit sabha
Defying description!

Songs of Tayumanavar

God of Compassion Fullness (5/10)

Seated inmost within the heart of truthful ones
Whose tongue utters nothing but Truth,
Thou taught the Truth that is Truth of Truths.
This is the Truth.

There is doubt naught about it.
Yet, it is from within the heart of this false one
Who, nothing but falsehood utters,
Thou made appear falsehood of falsehoods
As perfect Truth.

If so, what shall I do?
Oh! Thou of Jnana Guru in Vishnu form!
Oh! Thou the fourheaded Brahma Guru
That chants Vedas from the lotus seat!
Oh! Thou the Guru that taught faiths all!
Oh! Guru that teaches in love to dear devotees
That seek refuge in Thee!
Thou, the God of Compassion Fullness
That dances in rapture in the chit sabha
Defying description!

Songs of Tayumanavar

God of Compassion Fullness (6/10)

I worship Thee not in any form -
For, when I seek to gather
The flowers for Thine worship
I see Thee seated in the flower
And my heart dare not pluck it.
Or, when I raise my hands folded for worship,
My heart shrinks from it,
For there you are already seated.
When I bow, it is but half-hearted.
Am I fit to worship Thee?
Oh! Thou the Sky and the rest of elements!
Oh! Nadam! Oh! Vedam! Oh! Vedantam!
Oh! Fame Supreme!
Oh! The Seed in the Land of Fame!
Oh! The Germ of that Seed!
Oh! Apple of my eye! My fond thoughts!
Oh! My number and my letter!
Oh! Mauna Form that is my redemption!

Thou, the God of Compassion Fullness
That dances in rapture in the chit sabha
Defying description!

Songs of Tayumanavar

God of Compassion Fullness (7/10)

What the Vedic mantra
Thou constantly hold to,
The object of that mantra
By itself will fulfilled be.
And so,
Even though they are on earth,
They who constant sit in trance
Think not of death.

This is not to be taught
To those who have no thought,
And even if Thou teach them these things
they raise a sea of contention.

Are not the divine natured
Markandar *[1], Sukhar *[2] and other munis
Siddhanta immortals?

Oh! Thou, God for whom Indra and other devas,
Brahma and other Gods,
Munis learned in Rig and other Vedas,
The countless Gana (Jnana?) hosts,
Nava Nada Siddhars,
The sun, moon and the rest,
The gandharvas, the kinnarars
And all the rest
Fold their hands in worship!
Thou, the God of Compassion Fullness

That dances in rapture in the chit sabha
Defying description!

FootNotes:

[1] The young Rishi who was destined to die at the age of 16 was rescued from the clutches of Yama, the God of Death, by his intense devotion to Siva.

[2] Vide ante.

[3] In this portion the celestial beings are all referred to.

Songs of Tayumanavar

God of Compassion Fullness (8/10)

My mind that frisked like a lamb, I sacrificed.
No more the evil gods of karma for me.
To Thee who is the God of Peace
Filled with the purity of Void
I have become the sole serf.

With love as the consecrating waters for Thy worship,
With life as the outstretched oblation,
With prana as the flaming incense and light -
Thus have I dedicated my worship,
Not for once, but as constant performance.

Oh! Thou, Mass of Ambrosia
That has been distilled clear by Vedas!
Oh! The Liquid Syrup that has been distilled
From pure honey, sugar and diverse delicious juices!
Oh! Rapture that does not satiate!
Oh! Thou Goodly Love that comes to commingle,
Slowly piercing the darkness of the intellect.

Thou, the God of Compassion Fullness
That dances in rapture in the chit sabha
Defying description!

Songs of Tayumanavar

God of Compassion Fullness (9/10)

The body drooping in tenderness,
The bones melting in love,
The eyes streaming fountains of joyous tears,
Thinking of the love
That like the magnet draws the needle,
The heart throbbing in anguish,
Singing, dancing and jumping,
Trembling within,
The bedewed moonlike face,
Overspread with joy, rising in endearment,
The palms spread flower-like in supplication
And the tongue singing in praise thus:
"Oh! The Heavens!
The delicious rains that descend from the heavens!
Long may Thou be" -
Thus unto the surging waters of the sea
Whose floodgates are open
Is the love of Thine devotees.
And to such love art Thou easy of reach.
Wilt Thou be of access
To hardhearted persons like me?

Thou, the God of Compassion Fullness
That dances in rapture in the chit sabha
Defying description!

Songs of Tayumanavar

God of Compassion Fullness (10/10)

*"Even as the detachment here
So is it above."*

Thou art the Witness present in their hearts.
As the eternal Kalpaka Wishing Tree in the heavens,
Thou will grant all bliss.
Thou art the Sarabha *[1]
That comes to shatter my karmas
That leap on me like the lion.

Oh! The Sun that rises to dispel
The thick darkness of my troubled mind!
Thou art the heavenly ship of Grace
That has come to rescue me
From the waters of excessive desire.

Thou, the God of Compassion Fullness
That dances in rapture in the chit sabha
Defying description!

FootNotes:

[1] Sarabha or Sinbul is a mythical bird with eight legs that overpowers the lion.

Songs of Tayumanavar

The Siddha Elite (1/10)

You traverse with speed of thought
To the cardinal directions all
And to the farthest points in firmament's compass.
Yourself, a Virtue Mountain,
You reach the mighty Golden Meru *[1]
And sport in the distant poles
Like the valorous God that holds the discus *[2].
Even as the ceremonial sip of water before a meal
You can drink the roaring waters of the seven seas.

You can take Indra Loka *[3]
And the mighty Iravada *[4] elephant
And play with them like a ball.

You can reduce the Spaces Vast
To a tiny mustard seed
And show the Eight Primal Mountain Ranges *[5] beyond.
You can perform miraculous feats greater far.
For such as you,
Is it a feat to appear before this slave?
O! Thou of the Siddha Elite of Divine Light,
That have reached the Vedanta-Siddhanta accord high!

FootNotes:

[1] A fabulous mountain said to be at the North Pole.

[2] Vishnu.

[3] The domain of the king of celestials.

[4] Indra's mount, a white elephant.

[5] These are said to be the girdles and supporters of the earth.

They are variously nomenclatured by various authorities. One account mentions them thus:

1) Malayavam on the East 2) Gandhamedan on the West 3) Nishathe, 4) Hemattenda and 5) Himalaya on the South 6) Nila, 7) Sveda and 8) Sringa on the North of Meru. Another account gives as follows: 1) Kailas 2) Himalaya 3) Mandara 4) Vindhya 5) Nisheda 6) Hemakuda 7) Nilagiri 8) Gandhamalan

Songs of Tayumanavar

The Siddha Elite (2/10)

You can bring down to the earth
The heavenly Kalpaka tree
That flourishes with honeyed blooms.

Like two servitors on either side
You can make Sankha Nidhi *[1]
And Padma Nidhi *[2] stand
And serve all that is wished for.

You can reduce the mightly flood waters
At the end of aeons
To a tiny brook flow.

You can transmute a worthless potsherd
Into gleaming gold of purest fineness.

You can make the world rest
On your yogic staff,
For the subterranean
Serpent to have some relief
And then restore the burden back to him.

For such as you,
Is it too much to melt my stony heart?
Oh! Thou, the Siddha Elite of Divine Light
That hath reached the Vedanta-Siddhanta accord high!

[1] and [2] The two species of celestial gold treasure, regarded as possessing life and yielding whatever is desired - one in the form of a chank (sic) and the other of a lotus.

Songs of Tayumanavar

The Siddha Elite (3/10)

When at the end of aeons,
The elements, earth and water,
Merge one into the other,
You will rest in the Void Infinite.

If at the end of aeons
The waters of flood rise high,
You will float like the bee above the surface
And stand in Siva Yoga state.

Of, if the Seven Primal Clouds *[1] continuous pour,
You will shine from the Lunar Sphere for a home.

When at the end of the aeons
When Brahma and others meet their destruction,
You will flourish with the blessings
Of the Lord of the Bull-Mount.

When at the end of aeons,
The typhoons blow to a destructive finale,
You will, performing dharma,
Stand unmoved as the Mountain Meru.

Oh! Thou, the Siddha Elite of Divine Light
That hath reached the Vedanta-Siddhanta accord high!

FootNotes:

[1] The seven Primal Clouds ...

1. Samvartham - cloud shedding gems.
2. Avartham - cloud pouring water.
3. Pushkalavartham - cloud raining gold.
4. Sankhartham - cloud scattering flowers.
5. Dronam - cloud emitting dust.
6. Kalamukti - cloud dropping stones.
7. Nila varna - cloud belching fire.

Songs of Tayumanavar

The Siddha Elite (4/10)

Of the countless species of creation
The human birth is the most precious of all.
If I miss this birth, as what other species
Will I be born?
And what other things will befall me -
I know not.

So, when I am here below,
It is best that you make me swoon in joy,
Pouring the rains of rapture
From on the heavens high.

Until then alone, do I pray,
That this body habitat be preserved intact
And with the blessing It is best that you make me swoon in
joy,
Pouring the rains of rapture
From on the heavens high.

Until then alone, do I pray,
That this body habitat be preserved intact
And with the blessing of Gauri Kundalini, the Creatress,
May the ambrosia from the mystic moon continuous pour;
This, what I your slave crave for.
Oh! Thou, the Siddha Elite of Divine Light
That hath reached the Vedanta-Siddhanta accord high!

Songs of Tayumanavar

The Siddha Elite (5/10)

What shall I speak
Of these worldly ways full of deceit?
What is this fun that consists of eating
In the cause of this false body
And having eaten going to sleep?
This is but cheating,
Not penance pure.
This is but known even to the blind.
When shall we speak this out and condemn it?
I know not.

Oh! Thou Royalties that flourish
In the land of eight limbed yoga within the body!
Thou, that are of peaceful virtues!

Thou have conquered even the Golden Mountain Meru
That is canopied by dark serried clouds.

By Thine yoga staff,
Thou hath pierced it through
And planted on its peak Thy standard of victory!
Oh! Thou, the Siddha Elite of Divine Light
That hath reached the Vedanta-Siddhanta accord high!

Songs of Tayumanavar

The Siddha Elite (6/10)

The four internal organs of intellect
Standing in accord like the four wings of the military:
The elephant, the cavalry, the car and the infantry -

The writ of the famed six adhara centers
Running in the three spheres (sun, moon and fire);
The ten kinds of vibrations (in the nadis)
Blaring their music;
Seated on the lion throne (of controlled sense);
The full moon (the mystic moon in cranium)
Canopying over that throne in cardinal directions all
And encompassing ends of the horizon vast;
The Bliss Ethereal wafting over the heart
Like the fragrance of the famed flowers of the Spring;
The celestials, Indra and the rest
Blessing, "Hail thy victory," "Hail thee"--

Thus do Thou sit in state -
In imperishable Sivaraja Yoga.
Is this greatness ordinary?
Oh! Thou, the Siddha Elite of Divine Light
That hath reached the Vedanta-Siddhanta accord high!

Songs of Tayumanavar

The Siddha Elite (7/10)

Is there a fool like me among men or women
In all this world?
I have not controlled even for a second my thoughts
Which spin like a top incessant.
With thoughts for none but Divine Grace,
With mouth shut, eyes closed, breath controlled,
I have not sought to rouse the kundalini
To reach the kala of mystic moon within.

What I have learnt from what I have heard all these days,
I have let them take their own course of flight
And have become a man of this illusory world.

That I, so low, worse than a cur
May not aimless wander further,
Do Thou appear
Visible as the beacon light on hilltop!
Oh! Thou, the Siddha Elite of Divine Light
That hath reached the Vedanta-Siddhanta accord high!

Songs of Tayumanavar

The Siddha Elite (8/10)

"Sweet as sugar cane,"
"Delicious as the triple fruits," *[1]
"Melting in the mouth as candy" -
Thus had the Gods always inspired songs devotional.
This, however, is not that.

Weeping and sobbing
Like thoughts that rise in the devil
With divisions twine - knowledge and ignorance -
My outpourings in Tamil are composed.
The world has not condemned my Tamil
But instead has approved it.

And they said:
"Thou art filled with peaceful virtues somewhat"
And so told a few of the things they experienced,
Dispelling darkness like a flash of lightning -

Now, when is the day to be
That the mind of this slave
Listening to it will blossom?
Oh! Thou, the Siddha Elite of Divine Light
That hath reached the Vedanta-Siddhanta accord high!

FootNotes:

[1] Conventionally, plantain, mango and jackfruit.

Songs of Tayumanavar

The Siddha Elite (9/10)

Possessed of curved claws in hands and feet,
Taking shelter in caves,
Turned gleaming white with holy ashes smeared in full,
The eyes gazing sunny skyward, lids batting not,
The heart exulting day and night
In tearing the dark elephants (senses) to pieces,
Glorying in the skins of diverse tigers peeled,
Taking their abode in the high mountains
Covered with stately trees reaching up to the heavens
And shielding the rays of sun from penetrating to earth -
Because of these parallels
Thou art described by the great
As the Leonine King of Tapas.

Oh! Thou, the Siddha Elite of Divine Light
That hath reached the Vedanta-Siddhanta accord high!

Songs of Tayumanavar

The Siddha Elite (10/10)

Of a certain, of a certain
Are they the goodly ones,
That have learning none.
What shall I speak of my fate,
My intelligence, who, though learned,
Is possessed of wisdom none?

If the good people say:
The jnana path of liberation is the exalted one,
I argue that the karma path is all important.
If someone argues, karma is the important path,
I turn round and say that jnana is all important.
If one learned in Sanskrit comes to argue,
I speak of the exalted truths expounded in Tamil.
If pundits learned in Tamil similarly come,
I smatter a few slokas in Sanskrit.
Thus, confusing all, establishing nothing decisive,
Will this learning ever lead to mukti?

Oh! Thou, the Siddha Elite of Divine Light
That hath reached the Vedanta-Siddhanta accord high!

Songs of Tayumanavar

The Pervasiveness that is Bliss (1/10)

How many the vices
The virtue of nonkilling dispels in me,
Whom nothing of that virtue is!
How many the horrors, the injustices,
The hard hearted cruelties,
How vast the barrenness of ignorance,
How overweening the pride, the hypocrisy of heart,

How deep the indifference
Even when the righteous path is shown!
How far, far astray from the path of Grace
Ordained for liberation!

How close the striving,
How restless the thinking
Of the cabals that aimless flourish.
How many the unwanted things
Thou have in my path placed
Like attachment to the body
That is illusory unto Indraja *[1]!
I, who have become Thy slave,
Should I be their slave too?
Oh! Thou, Param that is Bliss
Encompassing in Pervasive Fullness,
The Universes many and Spaces vast!

FootNotes:

[1] Vide ante.

Songs of Tayumanavar

The Pervasiveness that is Bliss (2/10)

As the mind that is tossed about
In the light and darkness of knowledge,
As the chit that grows with the mind,
As the Siva Chit that encompasses chits all,
As unique, as permanency,
As objects diverse,
As the senses that cognizes those objects,
As the sense organs five, as the elements five,
As objects external, as objects internal,
As distant, as near,
As going, as coming,
As darkness, as light,

As good, as evil,
As today, as tomorrow, as eternal,
As one, as many, as all,
As none of these,

Thou who stand as thus
Can anyone know easy,
But those who had received Thy Grace?

Oh! Thou, Param that is Bliss
Encompassing in Pervasive Fullness,
The Universes many and Spaces vast!

Songs of Tayumanavar

The Pervasiveness that is Bliss (3/10)

Well do they know
To indulge in contentious arguments
For the sake of cubit length of stomach;

Well do they know to stand
Stretching from earth to heaven
With mind whirling in dark confusion;

Well do they know
To assume garbs and robes numerous;

Well do they know
The art of murmuring assent
And thinking different inward;

Well do they know
Like me to expound sacred texts
As an exhibitionist at the market place;

Well do they know,
Like the tiger in rage,
To puff and control the breath
And turn ruddy deep;

Well do they know
To blabber and with low acts
Establish that their own faith
Is the unshakeable Truth;

Who will know Thee
That plays diverse roles
Through all six faiths
With partiality for none?

Oh! Thou, Param that is Bliss
Encompassing in Pervasive Fullness,
The Universes many and Spaces vast!

Songs of Tayumanavar

The Pervasiveness that is Bliss (4/10)

Satisfying gnawing hunger
By unripe fruits and leaves,
By fruits that have dropped of themselves,
By leaves that have withered dry;

Sitting immobile for long
With eyes closed
Like a dark granite stone
In the caves of black mountains;

Staying in fire,
Standing in water,
Turning emaciated like a skeleton,
Hair on head growing like a bird's nest,
Squatting in the blazing sun,
Sitting in silentness -
Breath controlled and mind controlled -
Retreating into the forest,
With kundalini fire ascending to the moon's sphere
And drinking deep of the ambrosia that flows;

Thus did the wise seek
The Grace that is the final end of Vedas.
Is it right that this slave should seek worldly ends?

Songs of Tayumanavar

The Pervasiveness that is Bliss (5/10)

Purity and Impurity,
Sorrow and Joy,
Attachment and Detachment,
Gross and Subtle,
Desire and Nondesire,
Word and the finite end of Word,
Living and Liberation,
Sin and Nonsin,
Difference and Nondifference,
Greatness and Littleness,
Difficult and Easy,
Female and Male,
Permanent and Impermanent,
Invisible and Visible,
Formless and Formed,
Justice and Injustice,
Beginning and Beginningless,
Insubstantial and Substantial -

All these art Thou!
Not a tiny bit is anything else.
If so, are we but different from Thee?

Oh! Thou, Param that is Bliss
Encompassing in Pervasive Fullness,
The Universes many and Spaces vast!

Songs of Tayumanavar

The Pervasiveness that is Bliss (6/10)

Destroying the dark forest of anava,
Breaking the stubborn rock of ahankara,
Levelling the rugged land of heart
Into a broad open field,
Planting the seed of silentness
That transcends Earth and other elements,
Irrigating with waters of devotion,
And until the plants come up,
Guarding them direct
From maya bird's attack -
Thus did Thy devotees
Harvest and enjoy the fruits of devotion
And were redeemed.

Now, it is Thy gracious responsibility ever
To guard the path in our march
Towards joining those devotees of yours.

Thou who art of turiya form *[1]
That reveals itself in the mystic space
That none knows!

Oh! Thou, Param that is Bliss
Encompassing in Pervasive Fullness,
The Universes many and Spaces vast!

[1] Pure consciousness that is behind all other forms of consciousness such as waking, dreaming and deep sleep.

Songs of Tayumanavar

The Pervasiveness that is Bliss (7/10)

As the sky and the elements rest,
As the countless universes vast,
As the mountain,
As the encircling ocean,
As the moon, the sun and all the orbs rest,
As the merciful rains from the heavens,
As the one who stood as "I,"
As the one who stood as "you,"

Without losing I-ness,
Blabbering ever "I," "I,"
Distracted in directions diverse,
As knowledge and ignorance
Confused I turn,
Is it easy to overcome that fate?
Before the day closes,
If one shuts his eyes
And pretends to sleep
Is it possible to wake him?

What is it the path
That can now be taught?

Alas! Pitiabile, pitiabile indeed
Is my hard lot!

To whom shall I complain?

Oh! Thou, Param that is Bliss
Encompassing in Pervasive Fullness,
The Universes many and Spaces vast!

Songs of Tayumanavar

The Pervasiveness that is Bliss (8/10)

Liar, wicked, murderous -
Thus I am.
I know not to stand constant
In the way of seeking Thy Grace.

I am ignorant totally.
I am the worthless one
Who seeks things unworthy.

I am hotheaded.
I am a drunkard.
I am a mean fellow.
I am karma ridden.

If thus holding,
You abandon me,
What shall I do
But flounder and perish? Please say!

"Thou, the Pure, the Truthful,
The Companion that is Life of life!
Thou of the void in turiya state of consciousness!
Thou of the adita state
Transcending the turiya state of consciousness!

"Thou, Lord, who art seated on the pinnacle of scriptures,
Thou, Father,
Thou, the Merciful" -
Thus art Thou ever in the thoughts of the learned!

Oh! Thou, Param that is Bliss
Encompassing in Pervasive Fullness,
The Universes many and Spaces vast!

Songs of Tayumanavar

The Pervasiveness that is Bliss (9/10)

However much I learn,
However much I listen,
My heart does not attain oneness.

The ahankara that inflates I-ness
Has not disappeared even a bit.

In all things egoity dominates my thought.

I know not charity, nor compassion
In all my life.

Even in dream have I not visioned
Goodness and holy penance.

Except lies, even for a change,
I have not spoken truth.

Except that I teach for others to hear,
I have not sat in meditation
And sought Divine Grace.
So worthless am I.

Has there been anyone
Seen or heard in the world,
So evil? Pray speak!

Oh! Thou, Param that is Bliss
Encompassing in Pervasive Fullness,
The Universes many and Spaces vast!

Songs of Tayumanavar

The Pervasiveness that is Bliss (10/10)

"Never are you the master of thy action,
So helpless are you."

So saying, in silentness Thou came
And took charge of my life, body and possessions
And claimed me as your own.

From that moment on,
Illusory became time and space,
Illusory became the desire for objects illusory,
Illusory became the attachment
That holds the illusory body as real,
Illusory of all became the "I" that is illusory.

And so
No more the maya that is pitch dark,
No more the occasion for the twin karmas to creep in,
No more the mind,
No more the cognates of that mind.
No more the coming, no more the going,
No more the tenses that speak of
"That time" and "This time."
All transcendent beyond consciousness!

Oh! Thou, Param that is Bliss
Encompassing in Pervasive Fullness,
The Universes many and Spaces vast!

Songs of Tayumanavar

Ocean of Bliss (1/12)

Sweet ambrosia, ripe, rich fruit,
Treacle and candy of sugar and honey -
Thus Thou of Thyself gave me
The delicious joys sweet.

Constantly do Thy devotees melt in love and seek -
Their thoughts shaken, words broken,
Body exhausted, mind swooning,
Truly experience in their inner being
Thy Grace of heavenly love
So difficult to experience.

A maiden in time appropriate
Will hug the love of sex
Even if it be bitter as neem.

Thinking of the odd thoughts she entertained,
Before she met her lover,
She will laugh at herself in shame.

Unto it, if for this innocent fellow
That is truly obedient to you,
Thy Grace dawns,
Begun indeed is Bliss.

Oh! Thou, the Ocean of Bliss
That is Cosmic Light!
The Pervasive God
That is Attributeless Pure!

Songs of Tayumanavar

Ocean of Bliss (2/12)

Thou followed me
Who knew not the way of love.
In the years of my innocence,
Thou filled me with overflowing desire
And made me mad,
My senses swooning,
My being exhausted,
My mind confused.

Did Thou but once
Take pity on me and embrace me,
Flooding my heart with waters of joy?

The flower that blossoms in season,
Receiveth fragrance and the bees,
But does the bud get them?

If Thou doth not take pity on me
And I remain lonesome and desolate
How will I ever get the everlasting bliss
That your dear devotees enjoy?
Pray, speak!

Oh! Thou, the Ocean of Bliss
That is Cosmic Light! The Pervasive God
That is Attributeless Pure!

Songs of Tayumanavar

Ocean of Bliss (3/12)

My Lord!
Even stone may melt at one time
But not my heart.

Is the Four Headed Brahma a God
To create the hard heartedness
That does not soften in pity?

Is the saying untrue
That what the Mighty lays down is law?
It is for Thee to stand
As the high heavens
And rain the bliss of Thy Grace
And redeem me.

If the child is wicked
Is it meet for the mother to reject him?
Is there any other place of refuge?

If I speak false
Will I not become a stranger to Grace
And be graded low?

No bliss is there
If I clamor aloud in words.
Grant me Thy Grace
And make me seated in silentness.

Oh! Thou, the Ocean of Bliss
That is Cosmic Light!
The Pervasive God
That is Attributeless Pure!

Songs of Tayumanavar

Ocean of Bliss (4/12)

Bones melting, hair standing on end,
Body softening, mind melting incessantly
As wax on fire,
Eyes streaming in tears as torrential rains;

For Thy beloved devotees
Who thus swooned in love of Thee,
Thou came as the elixir of life
And rained waters of bliss!
But me, whose heart knoweth no love,
What for did Thou
Take into Thy vassalage?

Is not the disgust for this carnal habitat,
Clothed in odorous flesh, hair, skin, tendon and bone true?
Will my thoughts function
Believing all this to be true?

To be wandering aimlessly
In dire distress
I will not even in dream desire
For the ways of worldly life.

Oh! Thou, the Ocean of Bliss
That is Cosmic Light!
The Pervasive God
That is Attributeless Pure!

Songs of Tayumanavar

Ocean of Bliss (5/12)

My body cannot stand
Even water that is hot.
When I run a thorn
I draw it out with a sudden pull
And, my eyelids closing,
I seek the mercy of Thy Grace.

When someone says something unpleasant
Alas, my countenance changing color,
I stand drooping in spirit.
Lord, Thou in Thy Grace knoweth this!

In sum, I am one given to much fear.
Lord, give me not up!

At any moment of time
That cannot be predicted,
This body that had been incarnated
Is a burden to be discharged in death.
It is a law that takes
Its inexorable toll anywhere.

Yet, I believe
That for devotees like Sukhar
And others of ancient tradition
Divine Grace is the refuge allotted to mortals.

Oh! Thou, the Ocean of Bliss
That is Cosmic Light!

The Pervasive God
That is Attributeless Pure!

Songs of Tayumanavar

Ocean of Bliss (6/12)

As you get rid of attachments all
You will catch on to the
Land of nondesire.
From that in the yoga way
When you get on to the
Land of prana laya
You will get rid of mind.

Thus did the Mauni
Of matted hairlocks,
The Self-Realized One speak
And teach in compassion deep
For us to attain realization.

Yet have I realized nothing.
Nor have I not realized anything.
Rocked in deep distress
I splutter and falter in speech.
Woman-like I shed tears in profusion.
Devil-like I remain
For the world around to laugh and deride at me -
If to such a degenerate state
Thou leave me,
Is there anything for me to speak?

Oh! Thou, the Ocean of Bliss
That is Cosmic Light!
The Pervasive God
That is Attributeless Pure!

Songs of Tayumanavar

Ocean of Bliss (7/12)

"Oh! Gold Rare! Oh! Gem Pure! My Love!
My beloved Light of Knowledge!
Oh! The Fountain of Joy that wells
From that Knowledge"--

Thus did I sing and dance,
And seeking and seeking Thee
Called aloud for Thee,
And drooped and pined for Thee,
And screamed for Thee,
My hairs standing on end,
My hands folded in worship,
My eyes streaming tears
As rains form the heaven -
Thus, exhausted I swooned.
Well may I be a thief of steely heart,
But did I ever stand apart from Thee
Even for awhile?

From when Thou wert,
From then was I your slave,
Is it not so?

Even though I be but a straw
And ignorant beyond measure,
Is it just that Thou abandon me?
Gather me into Thine fold of devotees!

Oh! Thou, the Ocean of Bliss
That is Cosmic Light!
The Pervasive God
That is Attributeless Pure!

Songs of Tayumanavar

Ocean of Bliss (8/12)

Revealing the birth of the Limitless Expanse
That contains the Earth and the rest of worlds,
Revealing the truth of the appetitive expanse of mind,
Revealing the truth of this sinner's nature
That is immersed in the expanse of that mind,

Revealing the path of thought
That is devoid of state,
Revealing the state of reality
That is constant meditation -

For Thou who revealed all these thus far,
Will it take time to reveal
The State of Transcendental Bliss?

Unto countless clouds gathering
And raining hard,
Thou art the Cloud of Compassion
That with flashes of lightning
Fills the expanses vast
And pouring the waters of Bliss
Incessant beckons to your devotees.

Oh! Thou, the Ocean of Bliss
That is Cosmic Light!
The Pervasive God
That is Attributeless Pure!

Songs of Tayumanavar

Ocean of Bliss (9/12)

The warring faiths contradict one another.
The Maunis great, having attained nirvakalpa samadhi *[1]
Do not speak at all.
The Three Eyed God that teaches,
Talks straight to awareness
With gesture of the hand (chin mudra).

My Lord!
Who then there is that teacheth in plain prose
So that birth and death ceaseth
And bliss uninterrupted ensueth?

Even the attainments reached
May well be doubted by yogis as our own.

And so, If I remain myself to myself
And thus seek solitude,
The mayaic mind is sent to test me.

And how then is this slave
Ever to see redemption -
Pray, speak!

Oh! Thou, the Ocean of Bliss
That is Cosmic Light!
The Pervasive God
That is Attributeless Pure!

FootNotes:

[1] Absorption into universal consciousness without thought construct or ideation.

Songs of Tayumanavar

Ocean of Bliss (10/12)

Is it on top of this universe?
Or on top of the universe yet beyond,
Or in the midst of the expanse beyond and beyond,
Or in the midst of fire,
Or in the worship of image,
That your devotees adore with flowers
And a melting heart?

Or is it in directions cardinal,
Or in the rims of the horizon,
Or in the spaces vast,
Or in the sphere of luminous bindu and nada,
Or in the state of Vedanta-Siddhanta,
Or in the innumerable things seen,
Or in the state invisible of the Void,
Or in the tenses three,
Or in the state of creation,
Or in the devotees who have conquered
The sense potencies and sense organs,

Where art Thou seated?
Will Thou, pray tell
The secret to this slave?

Oh! Thou, the Ocean of Bliss
That is Cosmic Light!
The Pervasive God
That is Attributeless Pure!

Songs of Tayumanavar

Ocean of Bliss (11/12)

When is the day
I am destined to receive Thy Grace -
Thus my heart troubles me.

What shall I say
That knows no contradiction
Between that which went afore and
That which followed
And that I receive until this day?

Is it Thy wish
That I should be melted like wax on fire
In this worldly bondage -
My heart gasping in agony?
Or that I should swoon again and again in despair?
That attaining this Transcendent Bliss
Is beyond, beyond me,
Thou know best
What Thou hast in Thy mind.

Thou art the God
That is the Light of my light.
Is there anyone else?

Is not this body impermanent?
Will a wrecked ship
Sail in the ocean's waters
As a ship worthy of a voyage?
Is it proper for Thee

Who rules knowing all
To plunge me in distress?

Oh! Thou, the Ocean of Bliss
That is Cosmic Light!
The Pervasive God
That is Attributeless Pure!

Songs of Tayumanavar

Ocean of Bliss (12/12)

Wert Thou not with me constantly
As Life within my body?
I who art the mind and its cognate which is breath
Were termed material.
And Thou as (Chit) Spiritual -
Thus did someone of yore separate us.
"From the day we heard of it unto this day,
Most unjustly Thou suppressed
And kept us under harsh rule.
Any by all this
What is it that Thou have gained" -
Thus the foolish mind much abuses Thee,
And I to be melting in fire like wax -
Is this proper?

In ten thousand ways have I complained to Thee.
Yet have Thou not taken pity on me
And conferred Thy Grace.
How will I now be redeemed?
Pray, speak!

Oh! Thou, the Ocean of Bliss
That is Cosmic Light!
The Pervasive God
That is Attributeless Pure!

Songs of Tayumanavar

The Pervasive Being (1/11)

"Not an atom moveth without Him" -

If this great saying of the wise is realized,
Where then is knowledge?
Where then is ignorance?
Who are they that knew this?
Who are they that knew this not?
Who are they that in silentness sat?
Who are they that are loquacious like me,
My entire body turned into mouth?
Where doth the illusion, that is mind, come from?

Where is cruelty from?
Where is compassion from?
Why the creation of this universe?
Why the lordly functions arising therefrom?
Why these diverse elements?

Why truth and falsehood?
Why pleasantness and unpleasantness?
Why good and evil?
Why beneficent things to be?
Why the disasters to follow?
Why the patience and impatience?

Who are small?
Who are great?
Who are friends?
Who are enemies?

All, all none but Thee!
Oh! Thou the Pervasive Being
That is Life of life
Of this world and next!

Songs of Tayumanavar

The Pervasive Being (2/11)

"Mother! Mother" I cry sometimes.
"Father! Father!" -
Thus for Thy very Being I scream aloud.

Or, I wail like a ghost
In sound devoid of meaning.
Or, knowing not what I say,
I speak one thing and another
Or, "Thou art the indescribable Light,
The Expanse Vast,
The Source of nada and the rest,
The Peerless atom
The Time that has tenses three"md
Thus too I speak
As these and not these,
As the Eternal, Truth, Bliss.

How lofty Thine play of compassion?
Is it easy for us to describe it?

Oh! Thou the Pervasive Being
That is Life of life
Of this world and next!

Songs of Tayumanavar

The Pervasive Being (3/11)

The Vedas, the Agamas, the Epics
And all the rest of scriptures
Expound in elaboration
The path of Advaita-Dvaita.
The inexplicable Dvaita knowledge
Is the knowledge that
Leads to Advaita knowledge.

This acceptable, indeed, to inference,
Experience and Revelation,
This is the accord of both the schools.

And so, enough for me
Is chariya, kriya and the rest.
What I conceive I am,
I become that.

And so, if I conceive Thee as "I"
I will reach the path of Advaita.
My Father, whatever I conceive Thou as,
Thou as that appear
And confer Thine Grace.
Is there any lapse in that?

Oh! Thou the Pervasive Being
That is Life of life
Of this world and next!

Songs of Tayumanavar

The Pervasive Being (4/11)

Even as the unruly child
Is rocked and rocked
And gently pinched on the thigh,
The mayaic mind attaches itself to one idea
And then slowly destroys it.

It enters the uncharted land of senses
And dances, its head gyrating.
Like the wife beyond husband's control
Sojourns where it wills,
Harder it is than stone and steel.

Without itself seeing,
Just by hearsay
It shows off as if it has seen all
And performs the acts of feint
Reducing things to atom.
All, all are capable of being performed
By this mayaic mind.

Is it possible for this poor man
To control it?

Oh! Thou the Pervasive Being
That is Life of life
Of this world and next!

Songs of Tayumanavar

The Pervasive Being (5/11)

Though a hypocrite I am,
Who never shed a genuine tear,
Nor melted from the bottom of heart for love of Thee,

Yet with folded hands I danced and sang
And showed continuous flow of tears
And endless played the outward drama of love crying
"My Lord! Cosmic Light! Father! I am Thy slave!"

The world knows this a bit.
Nor is it unknown to Thy Compassionate Grace.

Pray, take a little pity on me now.
Teach this poor man
The state of eternal liberation
And the truth of reality
So I may think of nothing else
And be blessed in Truth Bliss!

Oh! Thou the Pervasive Being
That is Life of life
Of this world and next!

Songs of Tayumanavar

The Pervasive Being (6/11)

In million, millions
May the crows flock,
Yet will they ever stand together
Against a stone thrown?

In million, millions
May the past karmas aggregate.
Will they ever touch those who have sought
To drink of the waters of Thy Compassionate Grace?

So, is it clear
That I thirst not, even a little bit,
For Divine Grace?
karmas together have conspired
To harass this body.

Will it ever be one of these days?

Oh! Thou the Pervasive Being
That is Life of life
Of this world and next!

Songs of Tayumanavar

The Pervasive Being (7/11)

Will not the world tolerate
If I, so lonesome, come to receive Thy Grace
With mind solely centered on Thee?

Will they treat it with indifference
As a queer act of maya?
So, is there no place for me?

Will Thine devotees
That have received Grace
Dispute my entry?

Or will those few celestial functionaries
Who create and protect this world
Say "No" to my admission?

Or will Thy Perfection Fullness
That is great and grand
Become less so?

Or will Thy demon host become ghoulish
And obstinately contend against me?
Or is it that the time is not ripe yet?

Or will the twin karmas
That are inert
Open their mouth and protect?
What really is the secret?
Pray, speak a bit!

Oh! Thou the Pervasive Being
That is Life of life
Of this world and next!

Songs of Tayumanavar

The Pervasive Being (8/11)

External is this body -
That I know.

And for the body to remain imperishable,
Thou as Mauni
Imparted a secret direct.

Alas! If I wish to follow it,
The ignorant mind
Does not get calmed
And attain spirituality,
The senses subduing.

And so, abandoning this way of life
Of begging for daily food
I should like to serve the Tapasvis austere,

Who have adopted firm
Iyama, Niyama and the Rest of the Yoga Way;
And receiving their blessing
Can attain Siddhies and Nana;

So grant me this one boon;
That want may become unwanted for me
Pray, give this now!

Oh! Thou the Pervasive Being
That is Life of life
Of this world and next!

Songs of Tayumanavar

The Pervasive Being (9/11)

Wearing the bark of trees,
Pecking at wild grains,
Appeasing hunger when fallen dried leaves
Find their way into the mouth,
Suffering from fire, sun and rain,
Rousing the kundalini fire from muladhara
And sending it up to the cranium top,
Standing plunged in water -
Thus, holding this body is not ours forever,
Thine devotees performed yoga
Seeking to attain spiritual Bliss.

But, I, the sinner,
Eating what I liked,
What satisfied the six flavors *[1] of the palate,
Wearing all that fancy too,
Residing in mansions, tall and towered,
With care none, day and night,
Enjoying the company of women,
How am I to find redemption -
Pray, speak!

Oh! Thou the Pervasive Being
That is Life of life
Of this world and next!

[1] Six flavors: 1) Saltiness 2) Sweetness 3) Sourness 4) Bitterness 5) Astringency 6) Pungency

Songs of Tayumanavar

The Pervasive Being (10/11)

Teeth like pearl,
Lips like coral
Words like sugar,
Countenance gleaming with soft tumeric paste,
Breasts like a pair of cones,
Adorned with dangling garland of gems,
Stirring up intoxicating emotions of passion,

With these the slender waisted damsels
Throw their net of alluring glance
And plunge me into the ocean of mayaic lust
That gives the transient pleasure of sex.
Is this to be my lot?

Or if the lot is to be
The celestial Land of God
Where the eyelids of denizens immortal do not close,
In constant carousal of freshly brewed ambrosia,
Will there not be a mental conflict?

To attain spiritual bliss here below,
Long, long the distance you have to traverse -
Thus did Sukhar go.
Is this not known to this world?

Oh! Thou the Pervasive Being
That is Life of life
Of this world and next!

Songs of Tayumanavar

The Pervasive Being (11/11)

"Your condition and my condition are one" -
Thus told, in a state of confusion am I.

Egoity that does not show form
Is like darkness that hides from light;
Revealing not its true form, it shrivels.

The ocean of pleasure and pain
That heaves by karmas twine
Becomes calm.
The visible world
That appears so diverse and real
By nonexistent maya
Loses its reality of presence.

Then doth Thou,
Pervasive, Ancient dawn on High
And appear as Fullness of Bliss
With neither beginning nor middle nor end.

Do Thou grant me the Grace
That I stand in my pristine state
And may that Grace Form
Forever, forever be for me!

Oh! Thou the Pervasive Being
That is Life of life
Of this world and next!

Songs of Tayumanavar

Siva That is Truth-Knowledge-Bliss (1/11)

Does this Earth and its sky take up space at all?
So staggering vast
Is the Expanse, Thou art!

Thou art the Self-Luminosity
That fire, sun and moon have seen not!

Thou art the Knowledge direct
Of all life in this universe and beyond.
Thou art All,
Thou art One,
Thou art Eternal,
Thou art Unattached,
Thou art Attributeless,
Thou art Pure Bliss
Beyond thought and word -
Thus Thou standeth unchanging.

Instead of sitting in quiescence
And attaining the Great Bliss,
I have sought the devilish mind
Like the infant that has lost its mother.
Is it to turn insane?

That I may not befriend that mind
Grant me the abiding gift
Of transcendant meditation of knowledge supreme.

Oh! Thou Sivam
That is Truth-Knowledge-Bliss!
The Cosmic Principle
That is Total-Fullness-Perfect!

Songs of Tayumanavar

Siva That is Truth-Knowledge-Bliss (2/11)

Like unto containing the cardinal directions East and West
In a tiny quartine measure is this body,
Into which is shrunk the elements five.

Nine the orifices it hath.
A walking habitat it is.
Bound with odorous white tendons, bones and flesh,
It is verily a mini car for the God of Love
To hold his festive procession.

It is a fleshy squirt
That ejects liquids diverse -
White, red, tears, urine and puss -
A bag of foul smelling fumes.

A burning ground
Where fourisheth the tree of desire
That shoots with renewed life
Everytime it is cut.
The gross matter unreal in the end
That appears so real.
When am I to realize it as ephemeral
And stand as spirit eternal?

Oh! Thou Sivam
That is Truth-Knowledge-Bliss!
The Cosmic Principle
That is Total-Fullness-Perfect!

Songs of Tayumanavar

Siva That is Truth-Knowledge-Bliss (3/11)

If I am to sing melting songs
I do not have the devotional love in me.

If I am to recite the Vedas
And the holy Tevaram songs of the Saints Three
I do not have the music in me.

If I am to practice yoga a little
The body does not permit it.

If I am to give up food
It looks like giving up life itself.

If I think of performing some light kiriyas
I find no respite from desire ridden activities.

Or if I am to seek the truth of jnana,
In silentness of mauna,
Numerous are the conditions required
That are not consummated.

Oh! Thou, the Flood of Ambrosia
That comes to quench my thirst
That arose in mature jnana!
Oh! Thou the Peerless Greatness Rare!

Oh! Thou Sivam
That is Truth-Knowledge-Bliss!

The Cosmic Principle
That is Total-Fullness-Perfect!

Songs of Tayumanavar

Siva That is Truth-Knowledge-Bliss (4/11)

A moment looks like an aeon.
This world looks like another dream world.
Such is this pleasure from woman
Growing in me like the Mountain Meru!

"Do thou carry this burden."
Saying this, it becomes the burden
And makes me the porter
And daily imparting evil counsel
It robs me of all good thoughts
And performs a Indrajala dance too.
Thus is this mayaic mind.
Is it easy to subdue it?

Art Thou the Grace Supreme
That stands as Light Divine
For all those who received Thy benediction?
Or, art Thou a delusion?

Thou art the Witness
That no faith had discovered.
Wilt Thou not in secret
Unravel this mystery to me?

Oh! Thou Sivam
That is Truth-Knowledge-Bliss!
The Cosmic Principle
That is Total-Fullness-Perfect!

Songs of Tayumanavar

Siva That is Truth-Knowledge-Bliss (5/11)

"Will Thine Grace ever come to me?"
Thus thinking, my heart yearns for Thee.
Oh! Lord!

There is no knowing for certain
That these who live today
Will be alive tomorrow.

Tragic indeed that this body
That comes forward saying "I"
Should be yielded to the God of Death!

Is it good that all that
I learned and heard
Wandering far and near
Should go to waste?

I longed to sit in the solitude of silentness,
Closing my eyes,
And satisfying gnawing hunger when it visits
By nibbling at fruits, ripe or unripe,
Fallen leaves or edible roots.
Oh! Swami! Do Thou not know this longing of mine?

Oh! Thou Sivam
That is Truth-Knowledge-Bliss!
The Cosmic Principle
That is Total-Fullness-Perfect!

Songs of Tayumanavar

Siva That is Truth-Knowledge-Bliss (6/11)

With gates guarded by elephantine hordes
Dark as cumulus clouds,
With turrets and towers
Reaching to the moon's heights,
Atop the couch worked with moonstone
And set with gems,
What availeth,
If with music, song and dance,
They sport with damsels of pearly teeth
In clusters several
Plunged in passion intoxicating?

Or, what availeth
If they stand in the path of yoga
Controlling the breath
In the inaccessible caves
At the mountain tops in wilderness dense,
Infested by lions, bears and tigers
With daggerlike claws wide stretched?

Only those who have attained
The silentness of mauna,
As sure as the amla fruit on palm
Will redeemed be -
This the conclusion of
Sanaka and the rest of Rishis holy.

Oh! Thou Sivam
That is Truth-Knowledge-Bliss!

The Cosmic Principle
That is Total-Fullness-Perfect!

Songs of Tayumanavar

Siva That is Truth-Knowledge-Bliss (7/11)

Of the findings of the Vedagamas,
So palpable as the amla fruit on hand
Is Purusarta *[1].
Of these, if mukti exalted is considered,
Based on inference, intuition and experience,
There is nothing higher
Than transcendent samadhi.

There is nothing as One and Two.
But to say that neither you nor I am there is sophistry.

You are there and I, too, am there with my mind.
You well know the meaning of the statement -
"I am not."
Will those who know not its meaning ever know?
Is the kevala state *[2] that is described
Anything in comparison?

Oh! Thou Being Great that hath come to save me
Through the hands of Mauna Guru
That accepted me in silentness!

Oh! Thou Sivam
That is Truth-Knowledge-Bliss!
The Cosmic Principle
That is Total-Fullness-Perfect!

[1] The four objectives or paths of life: 1) Dharma 2) Wealth 3) Love 4) Liberation or mukti.

[2] Primordial slumber of the soul before it is activated to incarnate in a womb.

Songs of Tayumanavar

Siva That is Truth-Knowledge-Bliss (8/11)

Who will throw a stone
At a tree that bears no fruit?

Thou art God, we are devotees.
It is Thine Grace which taught us
To be entangled in birth
Through the karmaic network.
Those who are well fed, praise.
Those who are not, abuse -
This is the way of our world.

That apart, your Vedic Order says,
"Those who praise you constant
Will receive everlasting Grace."
After that it is not meet that I babble.

If this is the path suitable
For this world and that.
Which then is the path exalted?
Thou possess the maternal compassion
That forgives the errors of this world.

So, Thou grant me the Grace
That my distress forever endeth!

Oh! Thou Sivam
That is Truth-Knowledge-Bliss!
The Cosmic Principle
That is Total-Fullness-Perfect!

Songs of Tayumanavar

Siva That is Truth-Knowledge-Bliss (9/11)

If I am to be born again,
Grant this monster this boon:
"Let this body become imperishable,
The fire in muladhara rising
To the mystic moon sphere
And my mother, kundalini, bringing me up
As an infant in her bosom."

If my destiny is not to be born again,
"Let me in this very existence
Be consigned to the Cosmic Mother
With incense flame of camphor glowing
And be redeemed."
That indeed is better by far.
Is there any other alternative than these?

If there is, it is beyond this little one.
Thou, the Primal Source of jnana mukti!

Oh! Thou Sivam
That is Truth-Knowledge-Bliss!
The Cosmic Principle
That is Total-Fullness-Perfect!

Songs of Tayumanavar

Siva That is Truth-Knowledge-Bliss (10/11)

If I ask Brahma the Creator,
"How is it that you decreed thus?"
He will say: "It is your karma."
But that karma cannot talk,
For it is the product of the mind.
And if I search the mind
We will be left only with bodha (consciousness).
If we search the bodha
We will see that bodha emanateth from Thee.
This is not false.
All the holy scriptures
Say unvarying that Thou art all,
Thou art the Support and the Supported.

And so, Thou art the Dancer
And the one who maketh me dance, too,
In this world below.
Thou art the Grace.
Thou art the munificent Lord of silent jnana, too.

Oh! Thou Sivam
That is Truth-Knowledge-Bliss!
The Cosmic Principle
That is Total-Fullness-Perfect!

Songs of Tayumanavar

Siva That is Truth-Knowledge-Bliss (11/11)

Whether I seek the cool shades of the goodly bower
Laden with fragrant flowers,
Whether I drink deep of the pellucid, cool waters,
Whether I sport in those waters,
Whether I take my gentle stroll on the terrace
With damsels of soft fragrance,
Whether I delight in the white beams of moonlight
That is bright as day,
Whether I taste of delicious food of varied dishes,
Sweet as ambrosia of the mythical milky ocean,

Whether with fragrant garland,
Betel leaf and areca nut,
I sleep and sleep not sporting in delights,

In all, all situations,
May I think of your Grace,
Never, never forgetting it!

This boon do Thou grant
And save this forlorn creature!

Oh! Thou Sivam
That is Truth-Knowledge-Bliss!
The Cosmic Principle
That is Total-Fullness-Perfect!

Songs of Tayumanavar

Refulgent Bliss (1/11)

Serving in reverence the munis
That resort to mountains and glades
Of fragrant flowers and cool bowers,

Standing in the path of yoga
That is eight limbed
Described by the holy book,
Mantra Malika of Tirumular,

Consigning the birth recurrent body
To be purified in
Lotus and other yogic postures,

Holding fast the breath
And sending up kundalini shakti
To reach the mystic moon sphere within,

Swilling the ambrosia
That trickles from the cranium top,
Knowing no sleep,
Seeking the eye of jnana
That is cosmic consciousness,
Attainnaing an equable state of bliss
That knows neither One nor Two,

Will I see that consummation
Of my heart in this body?

Oh! Thou the Reality that eludes seeking!
The God of Knowledge that dwells in my thoughts!
Thou the Bliss Refulgent!

Songs of Tayumanavar

Refulgent Bliss (2/11)

Immersed in the dark sea of this birth,
Caught in the jaws of the whale that is "I-ness,"
Tossed in the waves of the twin karmas,
Swayed by the tempestuous winds of damsels
With bulbous breasts and coral lips,
The wild stream of irrepressible desire
Descending from high
Like a roaring torrent,

And direction lost,
Like the boatman with the tiny barge
That has missed the ship of knowledge,
Shedding streams of tears,
Fearing the approach of the deathly messengers of the sea -

On such as one as I, struggling forlorn,
Do Thou take pity
And show the way to reach the shores of mukti!

Oh! Thou the Reality that eludes seeking!
The God of Knowledge that dwells in my thoughts!
Thou the Bliss Refulgent!

Songs of Tayumanavar

Refulgent Bliss (3/11)

Father, mother, wife, children -
All these are but unto a crowd
In the market place -
Doubtless is this.

The gorgeous life with stately mansions,
Gem studded turrets, spacious pavillions
And the fourfold army -
All but an Indrajala show.

This body that is a pot filled with filth and worm
And a mind that deceitful, envious and miserly
Is but a disgusting dream.

Why is it this mind does not realize one day is unto another,
And search the state of solitariness
Where there is neither day nor night,
And so get immersed in Thy Waters of Grace
Totally forgetting the "I-ness?"
Instead, why is it whirling in confusion intense?

Oh! Thou the Reality that eludes seeking!
The God of Knowledge that dwells in my thoughts!
Thou the Bliss Refulgent!

Songs of Tayumanavar

Refulgent Bliss (4/11)

Did my mind,
Like the top that has lost its speed,
Cease to whirl and come to a stop?
And was the darkness of my mind dispelled?

And did I, transcending the Void
That knows neither light nor darkness
Reach the Void within me
That is filled with peace beyond understanding
And bliss that is surpassing great?

Did I espouse the paths of chariya and kriya
And endeavor to reach the Goal?

Or why did I not control the precious prana breath
That filleth the six adharas and become a yogi pure,
But instead became a man of the world,
Losing my senses in the process,
And made no effort at seeking?

Oh! Thou the Reality that eludes seeking!
The God of Knowledge that dwells in my thoughts!
Thou the Bliss Refulgent!

Songs of Tayumanavar

Refulgent Bliss (5/11)

"See this man! See this man!
How he has mastered and digested
The countless schools of philosophy" -
Thus they hailed him
And in the open assembly accepted him.

And so I danced and danced not.
Melting in heart and becoming malleable in love I cry:
"Oh! Thou the Pure! The Only One!
My Being Primal! My Light Divine!
My God Pervasive! My Lord!"

Thus hailing, I pine and droop.
Seeing that and seeing the sadness in my fall,
Thou say not in loving kindness, "Come, my dear fellow,"
But in the conventional way
Have encouraged this hard state.
Who did this?

Oh! Thou the Treasure Inexhaustible
Of those who seek without seeking for themselves.

Oh! Thou the Reality that eludes seeking!
The God of Knowledge that dwells in my thoughts!
Thou the Bliss Refulgent!

Songs of Tayumanavar

Refulgent Bliss (6/11)

Furthermore, Thou appearing
As the Holy Temple of Spaces Vast
Accepted me in Thy service.
Then returning Thou showed me
The Gesture Divine.
Then dressed in bark of trees
Thou appeared as a holy Antanan *[1]
And imparted me the secret of Ajapa mantra. *[2]
And finally taught the way
Of remaining immobile in silentness.
All these possessing,
Will I, albeit so low,
Remain deluded in ignorance?

Oh! Thou the Reality that eludes seeking!
The God of Knowledge that dwells in my thoughts!
Thou the Bliss Refulgent!

FootNotes:

[1] The Holy One - Brahman.

[2] The mantra that is not articulated - Om arising in the course of involuntary breathing

Songs of Tayumanavar

Refulgent Bliss (7/11)

Whoever teaches me,
Whatever they like,
Will they be able to delude my thoughts?
Only in the Unchanging Expanse Vast
Where arranged are the millions of universes
In cellular formation, as it were,
Thou mind space should function hereafter.
No more can it in distraction fragment itself.

No more can Thou deny me
The Bliss Supreme state,
However gently it is done.
Nor will I go away even if it is denied.

No more can there be the objections to it.
Both from the aspects of Master and servant,
My plea will forever hold.
Oh! Thou the God that is just!

Oh! Thou the Reality that eludes seeking!
The God of Knowledge
That dwells in my thoughts!
Thou the Bliss Refulgent!

Songs of Tayumanavar

Refulgent Bliss (8/11)

Well may ye tame the elephant in mast
And bind the mouth of the bear and ferocious tiger.
Well may ye ride on the back of the lion
And take the cobra in your hand and make it dance.

Well may ye, placing mercury on blazing fire,
Alchemize the five base metals into gold
And sell them for a living.
And roam about in the world invisible to others.

Well may ye command celestial beings in your service
And live young eternally.

Well may ye transmigrate to another body,
Walk on water, sit on fire,
And attain siddhies incomparable;
But rarer by far is it to control
The mind and sit impassive.

Oh! Thou the Reality that eludes seeking!
The God of Knowledge that dwells in my thoughts!
Thou the Bliss Refulgent!

Songs of Tayumanavar

Refulgent Bliss (9/11)

In this world where it is said
That there is none who knows all
And none who knows nothing
I earned the title of one
Who knows nothing at all,
Ignorant among the ignorant and learned least.

To such as me, Thou, that day,
Taught the True Wisdom.
How shall I, this lowly servant,
Ever recompense Thy kindness?

"Oh, Ye! God of Death of horrid shape,
With body dark as night,
Eyes round as pits,
Teeth curved like the crescent,
You cannot terrify me with all your bluff!
It will not sell with me!"

Oh! Lord, my Treasure!
Thou who gave me the tongue to quip him thus!

Oh! Thou the Reality that eludes seeking!
The God of Knowledge that dwells in my thoughts!
Thou the Bliss Refulgent!

Songs of Tayumanavar

Refulgent Bliss (10/11)

Is there anyone among the
Educated or the uneducated
Who like me went after women
With waists slender as lightning,
Wearing anklets wailing, as it were.
"Oh! These waists will break, surely break,
Under the weight of those
Rounded fullsome breasts!"

What shall I do?
Alas, it is my cruel fate! My evil lot!
Which it is, I cannot say!
Melting in wondrous love
And falling as an uprooted tree
Repeatedly at Thy Feet, we pray:
"Thou our Treasure!
Our Lord, we are Thine slaves.
Thou, who to teacheth the truths of life eternal
To Sanaka and the rest of Saints Four,
Seated Thyself under the Northern banyan tree
Facing the Southern direction!"

Oh! Thou the Reality that eludes seeking!
The God of Knowledge
that dwells in my thoughts!
Thou the Bliss Refulgent!

Songs of Tayumanavar

Refulgent Bliss (11/11)

To swill with pleasure the freshly distilled
Ambrosia of the celestials.
To sit radiant under the cool shades
Of the Heaven's wishing tree of Kalpaka.
To enjoy the privilege of riding
The lovely white elephant, Iravada,
That is the mount of Indra,
The king of the golden land of celestials.
To hold sway over the entire globe.

All these Thou made me treat as illusion
Of the power-mad men
And scorched the supreme impurity of I-ness in me.

Thou who came
As the Holy Master of silentness!
May Thy Grace be ever with us!

Oh! Thou the Cosmic-Fullness-Purity!
Thou, the only One!
The final end of scriptures!
Thou who pervadeth the countless lives everywhere!

Oh! Thou the Reality that eludes seeking!
The God of Knowledge that dwells in my thoughts!
Thou the Bliss Refulgent!

Songs of Tayumanavar

Beauty of Knowledge Bliss-Dawn (1/10)

The leather bag holding rice,
Around which hover
Crows, cultures, ghouls, dogs and jackals;
The dance hall of the God of Love
That is raised on pillars two and gates nine;
The box that holds passion's rolls;
The ditch that overflows with triple impurities;
The slime infested with hordes of vile worms;
The storehouse of rotten goods smelling foul;
The mudpot that is transient unto the lightning flash
Which the Potter that chanted the Vedas fashioned,
And the ruffian, Death, breaks to pieces;
Am I to hold this total lie as truth
And droop low in this world?

Oh! Thou the Brahman that is unknowable!
The One that is Purity Perfection!
The Spaces Vast where dawns
The Knowledge that is Bliss!

Songs of Tayumanavar

Beauty of Knowledge Bliss-Dawn (2/10)

With form none, with attributes none,
With furnace none where melted steel flowed hot,
With what it was as it was,
In that horrid cell of anava,
With intelligence none,
With nonintelligence filled, I was.

To me who was in that condition,
With Thine Grace,
Thou granted the body
And the instruments of knowledge
And the environment essential for enjoyment.

At that time,
I did not know Thee
And stood not inseparate from Thee
But instead like the crystal
That reflects the variegated glow of colors,
I got deep immersed in the maya vast
And forgot the gift of Thy Grace.

Now when is it to be
That this lowly one is to be near Thee
And to remain blessed?

Oh! Thou the Brahman that is unknowable!
The One that is Purity Perfection!
The Spaces Vast where dawns
The Knowledge that is Bliss!

Songs of Tayumanavar

Beauty of Knowledge Bliss-Dawn (3/10)

Oh! Thou the Spaces Vast!
Where the elements five as one merge,
Come to rest final!

Oh! Thou Light Divine!
That shineth as Grace,
Without beginning, middle and end!

Oh! Thou Being,
With Form Twine
And Formless, too,
With attributes none
That groweth vast!

Oh! Thou Turiya Awareness of Void!
And the Grace Nature
That giveth awareness
To one who experienceth turiya state!

Oh! Thou the Primal One
That ever shineth as the Just
And the inexorable Law of Compassion!

Oh! My Father,
I melt in distress severe.
Do Thou end my sorrow!

Knowing my thoughts
Will you ever grant me Thy Grace
And will I ever be redeemed?

Oh! Thou the Brahman that is unknowable!
The One that is Purity Perfection!
The Spaces Vast where dawns
The Knowledge that is Bliss!

Songs of Tayumanavar

Beauty of Knowledge Bliss-Dawn (4/10)

That the haughtiness of the hunter -
That is the senses five - may be subdued,
Standing with the resoluteness of the monkey-hold,
In the mountain forests
And appeasing hunger by eating withered leaves and the like,
And subjecting the body to the rigors of heat and cold -
Such penance have I performed none.

Nor did I hanker after
Chariya, kriya and yoga
That step by step leadeth to the Goal.

Per contra,
Whatever the pursuit that demands falsehood total.
For that to engineer and to possess
The intelligence, tact and technique necessary
I considered important,
Of such dark thoughts am I.

Will you not bless me to join
Thine devotees possessed of Divine Grace?

Oh! Thou the Brahman that is unknowable!
The One that is Purity Perfection!
The Spaces Vast where dawns
The Knowledge that is Bliss!

Songs of Tayumanavar

Beauty of Knowledge Bliss-Dawn (5/10)

Thou of Form that is the only One,
Out of Thine Grace
Chose to create the million, million forms.
From that day until this day it goes on.
And this slave will have been with you at the creation
A million, million times.
Many the good that flow from being born.
What is to be known can be known.

I seek to know the pasa that desire gives,
And then to know Thee and I in entirety,
And so immerse myself in the pervasive Waters of Bliss.
If this is not to be
And both body and I slip away,
Is there a way that I may be redeemed?

Oh! Thou the Brahman that is unknowable!
The One that is Purity Perfection!
The Spaces Vast where dawns
The Knowledge that is Bliss!

Songs of Tayumanavar

Beauty of Knowledge Bliss-Dawn (6/10)

Knowing deep the ways of yama
And the ways of niyama
And the diverse asanas and the rest of yoga,
And the way of ajapa mantra
That shines radiant in the lotus of the heart;

And then bowing low to Kundalini Mother in muladhara,
Sending up her glowing flame to the limitless heights
Of the moon's mystic sphere,

In the way of chant
We were silent taught
And there burying our thoughts,
And drinking deep in the Ocean of ambrosial waters
Get transformed into deathless state of ambrosia,
And attaining the triumphant
Siddha Yoga state that ensues,
Beach the Nana goal;
Will this ever be for me?

Oh! Thou the Brahman that is unknowable!
The One that is Purity Perfection!
The Spaces Vast where dawns
The Knowledge that is Bliss!

Songs of Tayumanavar

Beauty of Knowledge Bliss-Dawn (7/10)

Riches, vast as the wavy seas,
Are a curse unceasing.
And so, without letting me
Go after anyone in pursuit of it,
Never making me say the word "no" to anyone,
Thou granted me abundant wealth earned in the righteous
way
That received the approbation of all;
Leading a disease-free life of comfort,
Standing in the path of niyama and other ways of yoga,
Attaining samadhi in the jnana path;

Toward this end that I be
Thou stood in my awareness,
And, as Guru within, taught me inward,
And then as Mauna Guru
Thou appeared on earth itself.

Of this act of Grace of Thine,
My Lord, my Lord, how shall I speak anymore?

Was it the consideration
That I am Thine forlorn slave that moved Thee?

Oh! Thou the Brahman that is unknowable!
The One that Purity Perfection!
The Spaces Vast where dawns
The Knowledge that is Bliss!

Songs of Tayumanavar

Beauty of Knowledge Bliss-Dawn (8/10)

"All life here below is my life" -
Thus, melting in heart,
May I speak good and kindly things,
Throwing away all that is called "mine"
And walking carefree
Like the elephant in mast,
Seeing the feet of holy beings
As veritable embodiment of Grace,
And seeing all objects as cosmic unity,
And so with folded hands
Scattering flowers in worship,
The eyes streaming tear drops
Like pearls thrown by white waves of foamy sea,
Words faltering in confusion,
Singing and dancing, and in ecstasy
Breaking down again and again,
And remaining immobile like the painted doll,
Transformed into form divine,
Will I be in the Home of Bliss
With Thine loving devotees?.

Oh! Thou the Brahman that is unknowable!
The One that is Purity-Perfection!
The Spaces Vast where dawns
The Knowledge that is Bliss!

Songs of Tayumanavar

Beauty of Knowledge Bliss-Dawn (9/10)

Partaking of the nature
Of madmen, demons and children,
Taking turiya form,
Forgetful of time and space
And the like categories -
Thus are they, Thine devotees.
At their feet in devotion true
I worship in trust implicit.

For me, Thou produced an illusion
And said "See the work of the cosmic maya
That makes this world move."

Now, is there such a strange story
Even in Mahabharata *[1]?
Is this of the nature of Pure Eternal Reality?
Thy story of cosmic maya
As the center of all things
Is not found even in the
Mayaic stories of Khadi *[2].

Why does my mind get so confused?
Is this the reward of those who
Place their trust in Thee?

Oh! Thou the Brahman that is unknowable!
The One that Purity Perfection!
The Spaces Vast where dawns
The Knowledge that is Bliss!

FootNotes:

[1] The epic by Vyasa recounting the battle between the two royal houses of Pandavas and Kauravas.

[2] These fabulous stories of visions of maya to which Khadi, a Brahmin who sought of Vishnu to reveal the nature of maya, are told in the famous allegorical work on Vedanta known as Nana Vasishtam.

Songs of Tayumanavar

Beauty of Knowledge Bliss-Dawn (10/10)

They of the pantheistic way
That follow faiths many-faced,
The horrible men who say that "We are the God,"
And those frauds who contend and argue
Against existence of God -
All these bowing in repentance,
Even the God of Death,
Who by a glance snatches life,
Standing apart, unto a buffalo herd.

The doubts in the articulate word
That Sanaka and the rest of munis see,
Thou clearest by the silent jnana gesture of hand
Seated in the shade of the Northern banyan tree.

Thus art Thou,
Oh, Eternal Grace of Reality Pure!
Thou art the Compassionate One
That carries the crescent moon on Thy head.

Thou who faces the direction South,
I adore, facing directions all.

Oh! Thou the Brahman that is unknowable!
The One that Purity Perfection!
The Spaces Vast where dawns
The Knowledge that is Bliss!

Songs of Tayumanavar

Pervasive Cosmic Form (1/33)

Secret of the Intelligence of the Infinite Space

Oh! Thou, the Protector of life
Of Thine dear devotees,
Who received the Cosmic Yoga Grace
Through the single word (OM)
And the Cosmic Form entire becoming total Bliss!
Oh! Thou the True Friend to me, too!

Unto the fragrance in the fullblown blossom
That opened its mouth as the musical cymbal,
Thou have pervaded the body and the rest of tattvas,
Radiant as the Mountain of Divine Bliss!

Songs of Tayumanavar

Pervasive Cosmic Form (2/33)

Secret of the Intelligence of the Infinite Space

Thou standeth as the Life of life
Of countless species of lives.
Thou art the abiding source of Bliss.
Thou art beyond the reach of measuring.
Thou art the intelligence
That sparkles separate in beings all.
Thou art the Real-Unreal
That knows no beginning and end.
Thou the God of the Temple of Grace!

That I may not in distress be
Like the deer that had strayed from the flock
Thou seated me among Thine beloved devotees
And elevated me.

Oh! Thou the Most Elevated of all!
The solid essence of Blissfruit,
That of itself ripened
In the tree of Grace Divine!

Songs of Tayumanavar

Pervasive Cosmic Form (3/33)

Secret of the Intelligence of the Infinite Space

Thou! The Flood of Bliss Supreme
That made me scorn all riches
As but dust.

Thou! The Treasure that said:
"All the power of silentness
Is for this path
And so go to it."

Thou! That transcended
The part frontiers of harsh Mayaic Void
And yet remained the undiminished Whole!

Thou! The Primal Love
Into which flows all the million, million faiths
As do the countless, countless rivers
Into the bosom of the ocean.

Songs of Tayumanavar

Pervasive Cosmic Form (4/33)

Secret of the Intelligence of the Infinite Space

Thou flourisheth
With neither beginning nor end,
With neither source nor termination,
The holy scriptures wailing,
Unable to find Thee yet!
The diverse faiths wandering still
In search of Thee
And the polemist of mountainous proportions
Turning into monsters of contention.
Yet, Thou revealed Thyself to us
Under the shade of the North banyan tree
With Thy chinmudra gesture of jnana
In silentness enduring.

Thou the Compassionate One
That bears the crescent on Thine head!
Thou the Purity of Life Eternal!

Songs of Tayumanavar

Pervasive Cosmic Form (5/33)

Secret of the Intelligence of the Infinite Space

Beginning with Immaculate Purity

Thou possess all the attributes

That the hundred and eight

Upanishads ascribe to Thee,

And even more.

Thou art farther and farther still.

Thou art the Source of Compassionate Grace.

Thou art with us.

Thou art immanent in us.

Thou art extrinsic to us.

Thou art the Witness of Grace

That we see.

Thou art our Protector.

Thou art the Attributeless Sea

In whom we find nothing but kindness,

Even if it be for a moment brief.

Songs of Tayumanavar

Pervasive Cosmic Form (6/33)

Secret of the Intelligence of the Infinite Space

Oh! Thou art one and many!
Thou art light, space and forms.
Thou art good, bad and indifferent.
Thou art untouched by creation and destruction.
Thou art the present, the future and the past.
"Thou, our Father, our Master."
For them who yearn for Thee calf-like,

Thou art the mother cow.
Thou that come and bless us quick.
Oh! The Expanse Vast of Compassionate Grace!

Songs of Tayumanavar

Pervasive Cosmic Form (7/33)

Secret of the Intelligence of the Infinite Space

Oh! Thou, the Juice of Fruit
That the Tree of Grace bore,
The sugarcane, honey, ambrosia and my eye!

The Object that gives
All objects rare!

The Perfection that knows
No separation from compassion!
Thou, the Life that is holy!

Becoming the thought within thought,
Ordaining time and space
And adding tattvas to it,
Thou make all life dance.
Oh! Being Holy, listen to my prayer meek!

Songs of Tayumanavar

Pervasive Cosmic Form (8/33)

Secret of the Intelligence of the Infinite Space

The celestials, Indra their king and the rest,
The seven rishis *[1] - Narada and the rest -
That are experts in Veena,
The Countless Siddhas,
The Kings of the earth like Manu and the rest,
The Munis that are versed in
Rig and other Vedas,
Did not all these
Guided firm by goodly sense,
Through this Faith attain
Siddhi and Mukti for this world to see
And for any one in it,
As palpable as the amla fruit
In the hollow of the palm?

FootNotes:

[1] Differently enumerated - said to have been transferred as the Ursa Major or Great Bear in the sky.

[2] The Indian lute of seven strings.

Songs of Tayumanavar

Pervasive Cosmic Form (9/33) Secret of the Intelligence of the Infinite Space

The faiths numberless,
All, all say:
"Our God alone is God."

Those who thus contend unnatural
And those who following them
Elaborate their doctrine
And like Hanuman
Expound them at length,

Thus in fact there is nothing as untrue
And nothing as true as between them,
Even for those to whom
To see all are one is anathema.

This faith is in
Accord and accord not.
Thus is it of its nature,
So all faiths revere.

Songs of Tayumanavar

Pervasive Cosmic Form (10/33)

Secret of the Intelligence of the Infinite Space

Unchanging ever in its contents,
Possessing the path of eight limbed yoga,
Teaching the way of love to bliss,
Becoming the procession of fruitful ideas,
Gently showing the graded path to the Goal Supreme,
Adored by Mantra, Siksha and the rest of Vedic limbs,
With doctrine of silentness as the crowning jewel
In the diadem of the head.
Thus is seated Vaidika Saivam in regnal state.
How very beautiful indeed!

Songs of Tayumanavar

Pervasive Cosmic Form (11/33)

Secret of the Intelligence of the Infinite Space

Ah! How very wonderful it is!
Unto this Faith
There is none today
That wise men in justness approve;
For those who perform Anima *[1] and other occult Siddhies,
For those tapasvis great,
Who in Silentness firm remain,
And the several, several others,
Including those who have enjoyed the pleasures
The celestial king, Indra, is a heir to,

For them all,
There is none other the refuge than this. None.
This alone the faith
That can show the way to Grace
Like heavenly Kalpaka Tree of unlimited bounty.
This alone, the path of Sanmarga. *[2]

FootNotes:

[1] Becoming as small as an atom.

[2] The highest or the fourth path of jnana.

Songs of Tayumanavar

Pervasive Cosmic Form (12/33)

Secret of the Intelligence of the Infinite Space

The meaning of sanmarga jnana
And the meaning of conventional religion as identical,
We do not see in many other religions.

When we peer into the Dance Hall of Tillai
What is the religion there?
All is but expanse.

Thus do men of all religions
Come and worship there.
Even in me that is stony hearted,
Rapture wells up as I see it.

Songs of Tayumanavar

Pervasive Cosmic Form (13/33)

Secret of the Intelligence of the Infinite Space

Oh! Thou art the same God as seen from without
And as gleaned from inside the sacred lore.

Thou art the Wisdom Perfection
That knows no length, nor breadth, nor height.

Thou art the Everlasting.

Likes and dislikes,
Nearness and repulsion -
All these qualities and measurements
As well as catagories
Such as mind, speech and deed
Are not for Thee.

In Thee art the conjoint, the inseparate,
The intrinsic and the extrinsic at once.

Songs of Tayumanavar

Pervasive Cosmic Form (14/33)

Secret of the Intelligence of the Infinite Space

Thou art the Purity
That is proven by objectivity and by inference.
Thou art the Center of all things.
Thou art the Bliss that is espoused by diverse Saktis.
Thou art the Life of life, ever existent.
Yet, how is it the darkness of desire, maya and karma
Attached themselves to lives all?
And how is it, in compassionate endeavor,
A Sakti descended as Grace?
And what is this nature that is I-ness?

Songs of Tayumanavar

Pervasive Cosmic Form (15/33)

Secret of the Intelligence of the Infinite Space

As the hauteur that is "I"
Affects and harasses you,
The maya that pertains to the world
Takes diverse forms and pursues you,
As flesh, body, organs external and internal,
As sky, wind, fire, water and earth,
As mountain and forest,
Thus is the ocean of sorrow
That grows out of this -
Who can describe indeed?

Songs of Tayumanavar

Pervasive Cosmic Form (16/33)

Secret of the Intelligence of the Infinite Space

Sights visible, as mountain after mountain,
Sights not visible at all to the naked eye,
Forgetfulness and remembrance,

Sorrows and joys that come as waves from the ocean of
maya,
And the karmas they bring in their train,
And the numerous faiths to end them,
And their respective gods,
And their devotees,
And the numerous paths that claim to be their witness,
And the doctrines and logic behind them,
Oh, how many, how many are they?
Well may the sands of the sea,
Easier reckoned be!

Songs of Tayumanavar

Pervasive Cosmic Form (17/33)

Secret of the Intelligence of the Infinite Space

All that are rare to see
Will of themselves occur en masse.

And to show that all these
Are but transient and illusory
Like the camphor mountain in blaze -
He comes.

Eating and sleeping,
Experiencing sorrows and joys
And possess of habitation and the rest,
As unto me He takes the form.

And as with deer the deer is trapped
He comes as the compassionate Mauna Guru
To cleanse me of my impurities.

Songs of Tayumanavar

Pervasive Cosmic Form (18/33)

Secret of the Intelligence of the Infinite Space

Coming thus

He takes hold of my body, life and possessions

In his own hands

And following the adhava path *[1]

He points out:

"You are not the five senses.

You are not the five elements.

You are not the several organs.

You are not the gunas

Nor are you this body

And the knowledge and ignorance

That pertain to it.

You partake the nature of that around you.

You are unto the crystal

That reflects whatever is near to it.

You are the chit

That awaits its bonds to sunder -

And I am the Teacher who imparts the wisdom

Appropriate to your ripeness."

FootNotes:

[1] Spiritual purification by which karmas past, present and future are dissolved.

Songs of Tayumanavar

Pervasive Cosmic Form (19/33)

Secret of the Intelligence of the Infinite Space

If you desire to be enlightened,
Transported into bliss,
Attain the everlasting state
And reach the all pervasive Goal Absolute,
That is the Temple of Compassion,
I shall tell you in order
What you should do. Listen.

"May you reach the heart and state
That knows no attributes
And so live long!

May all the dense ignorance lifting,
You attain knowledge bliss!

May your bonds break asunder!"

Songs of Tayumanavar

Pervasive Cosmic Form (20/33)

Secret of the Intelligence of the Infinite Space

He imparted the silent way of true knowledge
Of sundering the bonds.
That way is devoid of thought,
Devoid of I-ness,
Devoid of space, time and direction,
Devoid of attachment, separation and the rest,
Devoid of speech,
Devoid of day and night appearance,
Devoid of end, beginning and middle,
Devoid of inside and outside,
Devoid of things all.

Songs of Tayumanavar

Pervasive Cosmic Form (21/33)

Secret of the Intelligence of the Infinite Space

"Devoid, devoid" does not mean
Nothing there is.

There it is, natural and ever
Indescribable is that nature,
Appearing not as "I" and "Thou,"
Form manifestness that comprehends all;

Consuming all ignorance
Like the day that has consumed darkness
Himself successfull
Consuming your own knowledge
And making you as Thine.

As Light within
In silentness will He shine.

Songs of Tayumanavar

Pervasive Cosmic Form (22/33)

Secret of the Intelligence of the Infinite Space

Nothing will it permit to appear
Except it be of its own essence.

Even if one appears
It will disappear like the flame of camphor
Without another land of its own to lodge.
The knower devoid of knowledge
And the object of knowledge
Will slip and slip not away.

Oh! Who shall relate its greatness to whom?
He that has become It,
That alone can say.

Songs of Tayumanavar

Pervasive Cosmic Form (23/33)

Secret of the Intelligence of the Infinite Space

If you say "it,"
The question arises "what."

And so giving up "it" totally
King Janaka, Rishi Sukha and others
Lived like the bee that drank of the nectar.
This is the nature of Godhead.

As Thou accepted me in Thy service
Grant me the Grace
To attain the supreme bliss
Thought transcendental samadhi!
Without reaching this goal
I will not sleep,
I will not do work any.

Songs of Tayumanavar

Pervasive Cosmic Form (24/33)

Secret of the Intelligence of the Infinite Space

All thought of Thee
In this world and next,

I shall make a picture of Thee
And mount the thorny fibre-horse
In the classical Madal *[1] way,
Vowing never to dismount until Thou accept me.

I will cry aloud for Thee, saying:
"Will Thou not come?
Thou the Lord of my life?"

Encircling me from directions several,
Thou made me all Thine own.

Letting myself not investigate
And knowing further,
Like the wounded at heart
I wept in silence,
Shedding tears in profusion.
Sighing and sobbing
So did I stand transfixed.

FootNotes:

[1] A poem figuratively describing a disappointed lover riding on a thorny palmyra leaf stalk.

Songs of Tayumanavar

Pervasive Cosmic Form (25/33)

Secret of the Intelligence of the Infinite Space

To the horror of Thine devotees
That have attained jnana and have tasted bliss,
Becoming one with Thee,

Some espoused faiths that taught cruel ways.
Them I made think clear
And turned them back.

I sought forest, sea and mountain
In search of fruits, weeds and withered leaves
That I may eat to keep life going.

Straight seeking the mystic moon's beams as goal,
I lie agitated,
Like the tower crest of a temple
Fallen at the portal front.

Songs of Tayumanavar

Pervasive Cosmic Form (26/33)

Secret of the Intelligence of the Infinite Space

How shall I speak of His greatness?
Thou, night and day!
He made you come so regular,
Failing never.

Thou, wind! By whom are you blowing?
By whom are you circling incessant?
Pray, speak!

Thou, the clouds that pour!
What is it that you specially perform
Which makes you rain bounteous
Like the mercy of my Lord!
Pray, speak!

Songs of Tayumanavar

Pervasive Cosmic Form (27/33)

Secret of the Intelligence of the Infinite Space

Oh! Thou Expanse Vast
That defies thought!
Thou art pervasive full.
But what will be the nature of that
Which will at our terminal be?
Pray, speak!

Oh! Thou Earth!
What will it be like
At your end?
Will not the serpent king, Sesha,
That is of perfect awareness,
The Truth reveal?
Pray, speak!

Oh! Thou Scriptures!
Do you not reveal the Truth
Equally to all?
What is it that is your finding?
Pray, speak!

Songs of Tayumanavar

Pervasive Cosmic Form (28/33)

Secret of the Intelligence of the Infinite Space

Oh! Thou, the ocean
Of indescribable dimension
That extends your wavy hands
And roars incessant!

Who is it that placed you
Surrounding this globe
Without banks any?
Pray, speak!

Oh! Thou, the green parrots of the wild!
Oh! Thou, the bees of striped wings
That resort to the lotus!
Oh! Thou, the swans!
Hath not carrying message been
What you have been doing
All this time?

Have you ever seen and talked
To the Great Object that is Perfection?
Pray, say for once!

Songs of Tayumanavar

Pervasive Cosmic Form (29/33)

Secret of the Intelligence of the Infinite Space

Foolish I am, unto one,
Who wishing to drive away the elephant
Makes motions of it with his hand inside a pot.

Hoping to unite indissolubly with Thee,
I dissolve salt in water,
Burn camphor in fire,
And stand disappointed!

When Thou, the Being Supreme of compassion great were,
Then was I, too.

But only to me are the bonds of
Anava, karma and the rest.
Did not thus limiting me,
The holy scriptures speak even then?

Songs of Tayumanavar

Pervasive Cosmic Form (30/33)

Secret of the Intelligence of the Infinite Space

From that day to this
What did the millions and millions
That were born get?
Except to perish in sorrow?

Not until this day has mukti been attained.
When this body is not to be,
I do not know.

So even now,
Will you not accept me -
This vile cur - in your service
That my distress be wiped out?

Thou, the Lord of Sikali!
Thou, of Navalur
That went as messenger to get gold!
Thou, that hailed Thine devotee as "Our appa!"
Thou, the Lord
Of the treasure house of compassion limitless!

Songs of Tayumanavar

Pervasive Cosmic Form (31/33)

Secret of the Intelligence of the Infinite Space

Thou, Vadavur Deva!
Thou, Tirumula Deva!
Thou, Siva Vakya Master,
That came to kindle the desire for mukti
In men of this world!

Thou, Arunagiri of fame great
That taught the way of
Obtaining Grace, sitting impassive!

Thou, the Saints great -

Thus I invoke them all.
Thus I stand transfixed,
Like the faultless image painted
That my sorrows indescribable vanish
Before I relate them full.

Songs of Tayumanavar

Pervasive Cosmic Form (32/33)

Secret of the Intelligence of the Infinite Space

Is there none like the peerless Sukhar
To enquire why, why - so I ask.
Will not a silentness be born
That destroys difference and nondifference?

Will not the Lord that
Observes the grand silentness
Under the wild banyan tree
Come to see the world for once -

Thus my thoughts running
I became like the yearning cow.
I pined like the love stricken maiden.

It is your duty to understand and protect me.
This I say again and again.

Songs of Tayumanavar

Pervasive Cosmic Form (33/33)

Secret of the Intelligence of the Infinite Space

Long may Thy Grace live!
Long may Thy Nature live
Into which is fused time, space and matter!
Long may the tradition of love live
That espouses holy faiths like Saivam
And transcends those faiths, too!

Long may that Compassion live
That made this humble one
Petition thus as length!

Long may the Supreme Guru
At the foot of the banyan tree live!

Long may Thy devotees
Of infinite Grace live!

Songs of Tayumanavar

Nectar Squirting (1/10)

Oh! Thou, Four-Faced Deva *[1]!
Seated on the tender stalked crimson lotus
That squirts nectar abundant!

The cosmic maya that Thou had established,
Is it hare's horn or waters of mirage?

Or lotus of sky?
Or what is it?
Pray, speak!

FootNotes:

[1] Brahma the Creator

Songs of Tayumanavar

Nectar Squirting (2/10)

Thou created as Thou wished.
Thy Father *[1] preserved it as by law.
The three eyed God *[2] destroyed it for all to see.
These being the facts,
The world doth not know
Who the God ultimate is.
And so, will Thou, Thyself tell us
That our doubts and fears may at rest be set?

FootNotes:

[1] Vishnu, the God of Preservation.

[2] Rudra, the God of Dissolution.

Songs of Tayumanavar

Nectar Squirting (3/10)

In the final dissolution
All that was visible vanished
And what resulted was mukti
Of unblemishless bliss.
And so the functions of creation and preservation
Along with maya ceased to exist.
But who was it that stood
With the garland of radiant eyed white skulls
Stretching along His hands and feet?

Songs of Tayumanavar

Nectar Squirting (4/10)

Gleaming with ashes white,
Bearing Ganga on spreading matted locks,
The forehead eye sparkling,
The breath spirating as tempestuous wind,
The immaculate form shining radiant as the clear sky,
The holy feet stretching to the ends of earth,
The blemishless heart serving as pedestal.

Songs of Tayumanavar

Nectar Squirting (5/10)

The Vedas chanting aloud of themselves,
The (right) hand that grants refuge
And the (left) hand that grants favors
Both appropriately gesturing,
The nada sound of drum,
Filling the air all aroundmd
Thus He danceth.
Well may He be deemed the Supreme Lord -
This the conclusion acceptable to all.

Songs of Tayumanavar

Nectar Squirting (6/10)

If He is the supreme Lord
Who incarnates often (sic)
And performs the troublesome task of world protection,
Then will there be end any
To the ocean of births, full of sorrows?
Nor will ever the darkness
That envelopeth the soul disappear?
Well may the maya persist then -
In the garb of I-ness.

Songs of Tayumanavar

Nectar Squirting (7/10)

The consciousness that is of the ego
Is Supreme Consciousness none.
That consciousness will not permit
Observance of silentness.
When silentness is not,
Impossible it is to reach
The expansive ocean of Bliss
That tastes like nectar
And melts the heart in love.

Songs of Tayumanavar

Nectar Squirting (8/10)

If you say,
"Let us be as at present,"
Then does mukti never exist?

"Neither good nor bad is there.
The bedda state *[1] with its inherent ignorance
Is mukti abiding."
If that is so,
I need make enquiries of none,
Nor seek a Guru holy.

FootNotes:

[1] State of bondage.

Songs of Tayumanavar

Nectar Squirting (9/10)

"There is no such thing as mukti,
We will be what we are here below."
If thus you say,
Caruvaha *[1] becomes a goodly man.
He then says:
"Why dispute my doctrine?
Why expound the Agamas and the rest of scriptures?
Why all this doubt?
Come near and be with me."
Will we not thus his collaborators be?

FootNotes:

[1] The founder of the school of materialist philosophy.

Songs of Tayumanavar

Nectar Squirting (10/10)

My Father, Himself,
That came as Guru Holy
For the Risis Four to see
Said that He is All.

Thou art our Father
Thou created us;
Thou art our Lord
That protects us;

May Thou grant us the Grace
To strive for
Siddhi and Mukti
That knows no bondage!

Songs of Tayumanavar

Many the Garlands (1/10)

Garlands many are there for Thy worship.
But those who have realized their selves
Knew Thy partiality for garland of songs.
And so the goodly souls in numbers sang Thy praise.
Knowing their excellence
I, too, the ignorant one, sang.
Tears flowing in continuous stream
I, your vassal, stood praising Thee ever.
Knowing my distress -
Beckon Thou to me saying, "Come, come"
And unite me into Thee.
Thou, my Lord of compassion holy!

Songs of Tayumanavar

Many the Garlands (2/10)

Not a word of kindness have I.
Charity know I none.
Never have I shed tears
Or trembled in fear
In response to my feelings.
Oh! Thou, who art my soul Master!
I am Thy slave.
And is it for me alone
This confrontation with
Twin karmas *[1], triple gunas *[2],
Quadruple karanas *[3],
The quintuple senses *[4],
Lust and the rest of sextuples *[5],
The octapule attachments *[6] that assail
This forlorn man, more and more?
Thou, of Form Nine *[7]!

FootNotes:

[1] Good and evil deeds.

[2] Sattvam -- equanimity, tamas -- passivity, rajas -- activity

[3] 1) mind 2) intellect 3) will 4) egoity

[4] 1) taste 2) sight 3) touch 4) sound 5) smell

[5] 1) lust 2) hatred 3) miserliness 4) greed 5) obstinacy 6) vengeance

[6] 1) lineage 2) beauty 3) youth 4) learning 5) wealth 6) power 7) generosity 8) liberty

[7] 1) Brahma 2) Vishnu 3) Rudra 4) Maheshwara 5) SadaSiva 6) Sakti
7) Sivam 8) Nada 9) Bindu

Songs of Tayumanavar

Many the Garlands (3/10)

Thou, the Formless One
That gave all forms.
Thou, the Pure Heavenly Being!

Thou, Mauna Guru
That has girded up Thine loins
To destroy the mind's maya of this forlorn soul!
Oh, my God!

That my impurities vanish,
That the waters of bliss flood me,
That Thy Grace descend on me,
Do Thou place Thine feet on my head!
Thou, the Life Cosmic
That hath neither head nor foot!

Songs of Tayumanavar

Many the Garlands (4/10)

I realized that all life is an illusion.
But having realized it
I did not look beyond for a way out,
But remained here depressed.
What is this delusion
If this way is now blocked,
The way further beyond will also be blocked.
Is this fate?
Or your play?
Or this poor soul's fault?
Pray, speak!
No more can I in vain distress suffer.
Oh! Thou, who createth, preserveth and destroyeth all!

Songs of Tayumanavar

Many the Garlands (5/10)

Why did Thou place in me
This ego that says I, I?
Why did Thou place in me
The karma, good and bad,
And in between the burden of this fleshly body?
Why did Thou place in me
The life, too?

Indestructable,
Pervading itself the cosmic universe entire
In all its diverse manifestations,
As the nectar of the bliss of jnana,
As milk, fruit, treacle of sugarcane
And candy of sugar
Thou tasteth sweet, sweet exceeding.

Songs of Tayumanavar

Many the Garlands (6/10)

However much I center on Thee,
However close I approach Thee,
Thou art not the Being for me to comprehend.
Nor do I have the steadfastness
To love Thee intense enough
For Thee to have compassion for me.
Yet this hard hearted man needs a way out.
To be thus ever will do no good to me.
I am but like a child
That is drawn to whomever hugs it.
Like the goat that grazes
On the tips of leafy bunches,
Superficial is my learning and listening,
That but confuseth me dire.

Songs of Tayumanavar

Many the Garlands (7/10)

I will not seek refuge
Of anyone but Thee.
All the learning and listening
I had indulged in this world affirm that.
Thou art the Sure Support
That is beyond all learning and listening.
Thou art the Compassionate Mother!
Thou art the Nadanta Cosmic Being
That is Bliss!
Thou, that hath Naranan *[1] and the rest as kindred!
Thou that is the Radiant Golden Hill!

FootNotes:

[1] Same as Vishnu

Songs of Tayumanavar

Many the Garlands (8/10)

As triple forms *[1] stately,
As formless,
As the flame of divine wisdom,
Thou stood dancing in faiths six entire.
Who is it that can peer
Through the veil of maya
And know Thee?
Thou, the Guru
That can in bliss dance
On the arena of loving hearts
That think of Thee!
Thou, the apple of my eye!
Thou, the elixir of life!
Thou, the sea of chin mudra!
That of yore taught the silent wisdom
To the Four, sitting under the banyan tree!

Thou, the Lord of celestials!

FootNotes:

[1] Creator, preserver and destroyer.

Songs of Tayumanavar

Many the Garlands (9/10)

In Thy visage,
Calm and motionless as the waveless sea,
That gloweth in compassion like melted gold,
For the universe entire,
I have not seen
The sweetness of compassion for me
Unto this day.

Will it ever appear
If I speak a few rough words?
When shall it be
That Thou make this insincere one
Sit in transcendental samadhi
Of Bliss supreme?

Songs of Tayumanavar

Many the Garlands (10/10)

When will the day be
That I become Thine vassal?
When will the day be
That I get redemption?
Was not this poor creature's thoughts
But confused until this day?
Was it ever clear?
From the day Thou gave
The one Word for me
To vision clear in silentness,
Beyond the little whiff of rapture,
There was nothing
As the flood of Bliss
That comes welling up spontaneous.

Far, far have I wandered.
Only by the bliss
Of the constant thought of you, I live.

Songs of Tayumanavar

One Thought (1/9)

To be thinking not any thought
Is transcendental meditation they say.
That is the state of grace.
Grace comes from meditation.
It is the state of absence of self-consciousness.

The state of Grace kindles Bliss.
The nature of Bliss is Bliss itself.
Beyond it is nothing.
Only those who have attained that Bliss
Have become birthless.

All the rest is known
As wife, children, relations
And other tainted attachments.
In a word,
They are but expressions of desire.

Songs of Tayumanavar

One Thought (2/9)

The one Word expands into several.
"That one Word will dispel impurities
Sure, it will."
The statement thus made by Guru
Is the beacon light.
All the rest is to play the game of dice
Without the board. See, Thou!
None other the caused word you have.
You were illumined with words
Sweet as sugarcane.
Every word increasingly sweet
And you saw that with your own eyes.
None the word more here for you to be given.
Do you stand as the Being Uncreated
That leaveth Thee not
And as the Golden Arena
That is Bliss filled?

Songs of Tayumanavar

One Thought (3/9)

That this perishable body
Is evanescent, you saw.
But is not the Loving Grace enduring?

But you did not learn to possess it permanent.
They why did you learn at all?
All that you learnt is folly
All that you learnt is folly -
That you even then saw!

No use in words.
Seize the goal of words
And like the monkey,
Having seized it,
Cling to it tenacious
And proclaim it loud
That all may know.

Know that the Void
Without night and day
Is our place rightful.

Songs of Tayumanavar

One Thought (4/9)

Seeking position, power and pelf
You are constant running about.
And like the dog that strays into the monastery,
You are perplexed, driven from post to pillar.

Now you are caught! Come hither!
Do not be scared away by the foolish heart.
Here is the place where nondesire abideth ever.
In this land, if you stand firm in your object,
All worlds will throng to you and obey your commands.
Those who stood thus were
Sanaka and the rest of beings holy.
Do Thou, who art bound, like the elephant in mast,
Strive, so the fetters of your
Pasas are unshackled fast!

Songs of Tayumanavar

One Thought (5/9)

This world and the rest of the universe
Are like the mirage in the desert.
Thou have seen this already!

See the end of all these.
Did anything finally survive?
Only the Reality that is inscrutable survives.
Be you That and be you There.
Wherever you be, you will become That.
Even out of curiosity
Do not imagine something else and blabber not.
Do not vacillate in your thoughts.
Do not adopt anything as your goal
Without deep thought.
Everything will end in Truth,
If Truth you seek.

Songs of Tayumanavar

One Thought (6/9)

Thinking it is Truth
Do not let your thoughts go after something else.
Even as you were taught by the Renunciate Great -
Who, pure as the moon bereft of its dark patches,
Renounced all,
And immaculate in thought became.
Plunge yourself in the ocean of Expanse Vast
That knoweth no night or day.
And devour the substance of Bliss in profusion,
With mouth none to describe its sweetness,
With tears welling in continuous streams
And body trembling in excitement divine,
Bowing low, do thou proclaim
To the accompaniment of jnana drum
"False is this world, false is this world."

Songs of Tayumanavar

One Thought (7/9)

Embrace the Expanse Vast
That knows neither beginning nor end nor middle.
You will have the blissful thought of oneness with God.
The entire people will be blessed.
Nothing you will want,
All your endeavors will succeed.

Nothing wanting, nothing full,
You may sport in the company of the wise
That have attained Grace
Like the glow of the morning dawn.

You will not in that vain rapture be, which cometh
Even if all the earth and heaven are given to you.
Instead, you will partake of the nature
Of children, madmen and ghouls.

Songs of Tayumanavar

One Thought (8/9)

Neither coming nor going,
Ever the same,
Rendering the Expanse Vast,
Consuming the elements, sky and the rest,
And melting as heated wax
The heart that is stony, steely or wooden -
Into waters of Bliss!

Is it like sugarcane or candy,
Or sugar, or treacle, or honey,
Or juice of ripe, rich fruit
How it tastes?
Only those who have spiritually blossomed know.

Will the bud shed fragrance?
Will the virgin know the sweetness of sex love?
Will those unripe in spiritual understanding
Realize the sweetness of divine experience?

Songs of Tayumanavar

One Thought (9/9)

As the world by itself can have no beginning,
There should be one Master Spirit
Who creates it and protects it.
Thus was that inference born.
What the state of that Being First
At the end of aeons would be
Is beyond us to infer.
Thus was silentness postulated by the mind.
But is not the mind a material object?
Be not dismayed thus:
He who taught the actual Truth was the Guru.
Without his Grace, nothing there is.

Songs of Tayumanavar

Of Gold and Women (1/78)

Neither gold nor woman nor land will I seek.
Oh! My Lord of life that sought me,
Thee will I seek.
Thine Expanse Vast of Grace will I seek -
All, all alone.

Songs of Tayumanavar

Of Gold and Women (2/78)

All that I held as my own
Thou claimed as Thine.
And so, I gave them all to Thee.
If even after that,
If Thou throw me in distress,
Then my life will no more saved be.

Songs of Tayumanavar

Of Gold and Women (3/78)

Oh! Thou, my life!

I do not adore Thee in wisdom.

I do not sacrifice my thoughts to Thee.

Knowing well the state of mine

Thou beckoned to me aloud

And made me Thy vassal.

What splendor is this of Thine!

Songs of Tayumanavar

Of Gold and Women (4/78)

With neither outward form, comely,
Nor inward Grace,
Nor chastened worship,
Will I, so insignificant, be ever saved?
Thou swallowed poison,
Yet Thou came in ambrosia form.
In that may be seen my Father
As the Redeemer unfailing!

Songs of Tayumanavar

Of Gold and Women (5/78)

Thou, the Light Precious
That is the Light of my eyes!
Will they who wander over heaven and earth
Ever see Thee?
When Thou who in splendor standeth
As He, She and It,
Will within me in accord stand?

Songs of Tayumanavar

Of Gold and Women (6/78)

Except them of abiding virtue
That have received the blessings of the holy,
The rest are not of human species.
To this sinner,
Who is the veritable freight boat
On the sea of evil,
What name and what qualities can ascribed be?

Songs of Tayumanavar

Of Gold and Women (7/78)

Except that I strove to indulge in speech,
I did not seek to reach the frontiers of Grace
And place myself there.
Thou, who art the Almighty,
If Thou do not say "come,"
False will become the life of this miser.

Songs of Tayumanavar

Of Gold and Women (8/78)

To the full gratification of mind and body
Thou did give me, my Lord!
Is there any doubt about it still?
But when is it to be
That I receive the Perfect Bliss True
So this liar's mind will destroyed be?

Songs of Tayumanavar

Of Gold and Women (9/78)

Oh! Light of Grace!
Ever in the expanse of my heart
I placed Thou constant.
And as Thou stood there,
Thou made me pure
Beyond good and bad.
Thou that is so just!

Songs of Tayumanavar

Of Gold and Women (10/78)

When this body given to me suffers
I also suffer, mad that I am.
Though Grace I received,
Firmness I have none.
Thou, my Lord
That placed the Truth-Knowledge-Bliss
In my awareness!
Thou, that is the Light Divine
Of crimson rays of gold!

Songs of Tayumanavar

Of Gold and Women (11/78)

Oh! Thou, Light Divine of golden hue!
What a big fool I am
That instead of praising Thee forever,
I desired for the life of the celestials.
If taking me at my word,
Thou say, "Come in among them,"
What shall I do then?

Songs of Tayumanavar

Of Gold and Women (12/78)

The deeds I do, the thoughts I think
Are all but Thine, my Lord!
Without knowing that
I was caught in the eddy
Of falsehood, lust, anger and delusion.
What low state is this!

Songs of Tayumanavar

Of Gold and Women (13/78)

Is not this transitory body
Of odorous flesh, bones and tendons
A thing of disgust
For all true devotees of Thee?

Songs of Tayumanavar

Of Gold and Women (14/78)

I am a low slave
Who is unable to say yes or no
To any side.
I know of no other place to go.
Thou, who is all powerful
Should save me!

Songs of Tayumanavar

Of Gold and Women (15/78)

I have shown my endearment
Only to the true devotees
Who had received Thy Grace -
All the world knoweth this.
"Thou art my Master
And I am thy liege man."
Beyond thus assuring myself
What can this servant say?

Songs of Tayumanavar

Of Gold and Women (16/78)

Thou, who wert as life within me,
Is it not Thine duty to remove
The distress of my heart?
Except it be an event
Filled with Divine Grace
My heart can nothing conceive.

Songs of Tayumanavar

Of Gold and Women (17/78)

Thou said to Markandeya,
Who loved Thee intense,
"Fear not."

Knowing Thine compassion so great, my Lord,
I sought the refuge of Thine Feet!
Oh! Thou, the Ocean of Truth Bliss
That stretcheth pervasive!

Songs of Tayumanavar

Of Gold and Women (18/78)

The seas seven, the mountains and all the rest,
All, all art in Thy Truth Bliss.
If so, in whom is the jiva's essence?
That I do not comprehend.
Oh! My Lord!

Songs of Tayumanavar

Of Gold and Women (19/78)

Will anyone,
Knowing my heart's secret desire
Grant me the boon of Grace?
Oh! My Lord!
If I am to describe at length
The suffering I have had
Well might it stretch for days and days.
No more shall I talk of it.

Songs of Tayumanavar

Of Gold and Women (20/78)

Today I have not loved Thee, vile that I am.
But can Thou on that ground give me up,
When I had from time immemorial
Been beseeching you: "Save me, my Lord?"
How will the public appreciate
Thine compassionate Grace?

Songs of Tayumanavar

Of Gold and Women (21/78)

Unless Thou grant me
The love of Thy Blessed Grace,
Will this sinner of evil thoughts be redeemed ever?
Thou that immerseth in Bliss
Thy devotees that surround Thee!
Thou, the Three Eyed Grace!
The Light Divine of golden crimson rays!

Songs of Tayumanavar

Of Gold and Women (22/78)

Oh, Light! Oh, Flame! Oh, Bliss!
Oh, Refuge that is Just! Oh, Truth!
Oh, Perfection! Oh, Eternal First!
I attained Thee!
Grant me without reservation
The Infinite Vast of Thine Bliss!

Songs of Tayumanavar

Of Gold and Women (23/78)

Enveloping me like the sky,
Granting the Nectar of Bliss
That God of jnana true,
In me entered
And into oneness united.
Him shall I seek.
And my I-ness desert destroying
Shall forever remain.

Songs of Tayumanavar

Of Gold and Women (24/78)

Like the magnet that draweth the iron,
He did not let me turn back.
And giving me the sweetness of His Feet,
Did He make my tears flow
And my body in excitement tremble.
Thou, my Lord,
That is compassionate unto my mother!

Songs of Tayumanavar

Of Gold and Women (25/78)

He is my mother, my father.

He is the support of my life.

He is the Holy Guru incomparable;

Why,

Well may He be called the Light Effulgent

That placed me in the expanse

Of Bliss Perfect!

Songs of Tayumanavar

Of Gold and Women (26/78)

In the goodly land of fame great,
The only Light that dazzleth bright
Is the Being First,
For all directions to adore,
And unto all nature blooming and fruiting,
He in accord stood,
Filling everywhere in unitive perfection.

Songs of Tayumanavar

Of Gold and Women (27/78)

Standing as the source of the varied faiths six,
He showed His Self.
He that is the Supreme Soul of jnana perfect!
Him will I seek and in His Bliss revel.
I, that is enfeebled so.

Songs of Tayumanavar

Of Gold and Women (28/78)

With sweetness increasing ever and ever

My wealth of Bliss it became.

As the Perfection that knoweth no coming and going

Affected me,

I, too, of its nature partook.

Songs of Tayumanavar

Of Gold and Women (29/78)

It is the object of silentness
Of jnanis mature,
Who contemplating It as It
Have themselves ceased to be It.
As what shall I worship Him
I, so forlorn -
He who from within me
Delugeth the sea of bliss!

Songs of Tayumanavar

Of Gold and Women (30/78)

Gathering me in a sweep
Thou put me in Thine mouth
And swallowed all that Thou saw on earth.
Like the dream that the dumb saw,
I have words none to recount my thoughts,
My Lord!

Songs of Tayumanavar

Of Gold and Women (31/78)

To them that hath surpassed
Classifications beyond doubt
Thou art the palpable amla fruit
On the palm of hand.
Oh! Thou, that is Truth,
What refuge is therefore for me,
So full of untruth?

Songs of Tayumanavar

Of Gold and Women (32/78)

Rid of I and mine
How shall I redeemed be?
That way of Grace I have not taken to.
Oh! Thou, my Father
Of forehead eye,
That wears the crescent, the serpent and Ganga
On Thy matted locks!

Songs of Tayumanavar

Of Gold and Women (33/78)

What I see with my eyes

Is your sight.

What I do with my hands

Is your worship.

What I utter with my mouth

Is your mantra.

Oh, Lord!

The elements five and all the creation there

Art but manifestations of Thine Grace.

Songs of Tayumanavar

Of Gold and Women (34/78)

Even though I be one so reprehensible,
That I do not apprehend all forms as Thine own,
Will I see the reason why of Thee?
Oh! Thou, the Fountainhead of Grace!
My Lord, my Father Compassionate
That shineth as the interminable sky, everywhere!

Songs of Tayumanavar

Of Gold and Women (35/78)

I have not followed Thee,
Hailing Thee as "My Father,"
Thou of Cosmic Bliss!
Of Grace Purity!
Oh! Heavenly Creator
That is the source of the mighty maya
That I, so self-willed, am enwrapped in!
What is learning for
But to know the mystery of it?

Songs of Tayumanavar

Of Gold and Women (36/78)

What use is of learning?
Will the words that books say
Lead to Bliss?
You should follow in the path
Of those who have attained Bliss
Thought transcendental meditation,
Indescribable is its greatness indeed.

Songs of Tayumanavar

Of Gold and Women (37/78)

Is any redemption there
For this mean one
That always babbled in haughty pride?
The Light Resplendent that cometh
To dear devotees as the kindly Mother,
Is verily, verily the unmani [1] bliss.

FootNotes:

[1] Literally the superior gem. Identified with the ultimate of the 16 kalas that comprise divine knowledge leading to Siva-Sakti Bliss.

Songs of Tayumanavar

Of Gold and Women (38/78)

Thou art Treasure Ancient!
Thou art Knowledge Divine
That shineth as Cosmic Light
From within the unmani!
Will you not soften this hard hearted sinner
Who is unto a worm carwling in vile dirt?

Songs of Tayumanavar

Of Gold and Women (39/78)

Thou! Ambrosia of the limitless sea of Bliss!
As yet have I not reached to Thee!
Like those who attained indescribable Bliss,
Have I been pretending?
What is all this?

Songs of Tayumanavar

Of Gold and Women (40/78)

I am a sinner wallowing in the deceitful falsehood

Of women with dark collyrium eyes.

I count for nothing.

Oh! My Lord!

My Master who hath accepted me in Thine service!

Thou, that is visible,

Clear as the amla fruit on palm of hand!

Songs of Tayumanavar

Of Gold and Women (41/78)

My Lord!
If as you do to your devotees,
Beckon me
To see you with eyes of Grace,
My human nature will disappear
And I will stand transformed
With mind of Thine nature.

Songs of Tayumanavar

Of Gold and Women (42/78)

"Silentness for mouth,"
"Silentness for hands" -
All this is deception
When the state
That knoweth no night and day is not reached.
Until then, what bliss will this cur have?
Oh! Thou, who delugeth the goodly devotees
In the flood of Bliss
That is the Pure Expanse Vast!

Songs of Tayumanavar

Of Gold and Women (43/78)

Thou art the Mother
That is the pure Turiya Awareness.
Thou art the sweet Father too.
If that is so,
Is not this totality of life Thine offspring?
Thou, that is the Cosmic Light Effulgence!

Songs of Tayumanavar

Of Gold and Women (44/78)

"Cosmic" - they said,
The Vedas and Agamas.
Is that attribute comprehensible?
Those that have roamed the worlds
And savored the sweets of silentness,
Will in Thee unite, my Lord.

Songs of Tayumanavar

Of Gold and Women (45/78)

My Lord!

Will I ever raise my hand in worship

To any God but Thee?

Liar am I, but to Thee I will not lie.

Thou art the Pure Truth,

Thou will know it true.

Songs of Tayumanavar

Of Gold and Women (46/78)

Thou art Space within Space.
Thou art Light within Light.
At Thee,
I sought to throw the stone
That simplicity gave
And so to win and rejoice!
Such indeed was the learning I had!

Songs of Tayumanavar

Of Gold and Women (47/78)

Of stony heart art they,
Of dark, dark tresses art they,
Is it in boundless infatuation for them
That Thou art in Tillai?
Thou, of the Holy Feet!

Songs of Tayumanavar

Of Gold and Women (48/78)

Him that is the Guru Supreme,
That carries in His Form
The divine daughter of mountain king,
That is Grace embodied,
Our king of eyes triple,
Do thou adore, my heart!
No more the karma
That to birth giveth rise.

Songs of Tayumanavar

Of Gold and Women (49/78)

Will there be karma?
Will there be horrid hell?
Will there be future birth
That will pursue me -
When there is my Lord
That granteth me all my wishes?

Songs of Tayumanavar

Of Gold and Women (50/78)

He is the Singer of nada.

He is my Lord.

He is of triple eye.

He is the chanter of Vedas.

He is the rider of the white bull.

He is the Holy One.

He is Divine Consciousness.

His Holy Feet, flower bedecked,

Is our sole refuge!

Know Thou, oh, my ignorant heart!

Songs of Tayumanavar

Of Gold and Women (51/78)

What then is your hesitation
Oh, hard heart?
Only those that have received
The Grace of the Lord of matted locks
Are truly great.
That is the essence of the ancient teachings
Of all those of perfect learning.

Songs of Tayumanavar

Of Gold and Women (52/78)

He is the Lord of triple eyes,
Whom, transcending speech,
Those who have crossed
The wavy sea of agitating mind seek.
Vast is the expanse
That is filled with Grace of Parai.
Even so,
I will swim to the shore across
And be in rature united.

Songs of Tayumanavar

Of Gold and Women (53/78)

Conceiving and hearing
Of that union that is mukti,
The earth and other elements
Have remained baffled like us.
Thou, that spoke the Vedas precious!
Thou, the gemlike Fame of triple eyes!

Songs of Tayumanavar

Of Gold and Women (54/78)

Without examining my fitness,
Thou took me into the fold
Of Thine devotees
And taught me slowly
All things as yet untaught.
To merit all this
What tapas did I perform at your Feet
In lives past?
Oh! My Father of triple eyes!

Songs of Tayumanavar

Of Gold and Women (55/78)

Ever will I think of Thee
As the compassionate mother
That gave me birth.
Ever will I hail Thy Grace
That came so.
Thou, the Being First of eyes triple,
So compassionate,
That grants my wishes and protects me,
Knowing my mind and intentions!

Songs of Tayumanavar

Of Gold and Women (56/78)

In this earth of dimensions large,
Countless are the births I had
As male and as female.
Will my Precious One of triple eyes
Ever come to redeem this helpless one?

Songs of Tayumanavar

Of Gold and Women (57/78)

Except the revelation of Thy Grace
There is no way out for me.
It is Thy burden
To remove the distress of my heart.
Thou, the Treasure of loved devotees.
Thou, that is Bliss Embodied
And of eyes triple!

Songs of Tayumanavar

Of Gold and Women (58/78)

"Bliss is the goal" -

Thus said my blissful silentness.

To know its ways,

By the hints my Father of triple eyes gave,

The action of this feeble-minded one

Is but the action of Grace itself.

Songs of Tayumanavar

Of Gold and Women (59/78)

With hands raised in adoration,
With heart melting in love,
I sought to see Thee in this body.
My Lord! My King! My Grace!
Thou, the Lord of universes vast
That carries the Lady of Grace as your half!

Songs of Tayumanavar

Of Gold and Women (60/78)

Thinking that life on earth is permanent

I am doing harm incalculable.

My Lord, who is the ambrosia within!

When am I to merge in the Bliss of Thine mukti?

Songs of Tayumanavar

Of Gold and Women (61/78)

Thou, Goodness Embodied
That shines transcending tenses three!
When am I, so hard hearted,
To consider, by Thy Grace,
This world as Indrajal
And seek your Holy Form?

Songs of Tayumanavar

Of Gold and Women (62/78)

Thou, the Being blessed
That chaseth away
The ferocious God of Death!
Devoid of love of Thee,
I am stricken by destitution here below.
So poor in spirit,
I see no way of redemption.

Songs of Tayumanavar

Of Gold and Women (63/78)

Like the light within
For the eye to see,
With me have you been
In the past,
And now as awareness.
Oh! Almighty Lord!
A thousand, thousand salutations to Thee!
Pray, dispel the darkness of my soul!

Songs of Tayumanavar

Of Gold and Women (64/78)

Thou decreed my fate.
And Thou decreed my will
That made that fate
And made that will
Sink in maya.
Oh! Pasu-Pati,
Who made all this
How shall I rejoice
In the working of Thy Grace?

Songs of Tayumanavar

Of Gold and Women (65/78)

Thou, the Unkindled Light Divine
That shineth in space,
Transcending all that is sought for!
If it is given to me
The golden duty of serving those devoted to Thee,
Well may I take
Countless births here below.

Songs of Tayumanavar

Of Gold and Women (66/78)

Will I, ere this body perisheth,
Give myself and unite in Thee?
Thou, the Knowledge Great that I sought!
The gem studded Mountain of Bliss
That destroyeth ignorance!

Songs of Tayumanavar

Of Gold and Women (67/78)

Thou, Blazing Flame that doth not flicker!
Thou, the Ruby that danceth in the gem studded arena!
Who else, but Thee, is my support,
My Friend, my Refuge?
When is it that Thou wilt grant Thy Grace to me?

Songs of Tayumanavar

Of Gold and Women (68/78)

Thou, the Being
That is embodiment of Grace entire.
Thou, the Lord of golden arena
That is powerful-all!
As my mind centers on Thee,
All doubts destroyed,
Where did my darkness flee and hide itself?

Songs of Tayumanavar

Of Gold and Women (69/78)

When the karma of past
That hard harassed me ever,
Ceaseth to have hold on me,
Thou, Lord,
Have I in this or any other place of refuge
But Thine Twin Feet?

Songs of Tayumanavar

Of Gold and Women (70/78)

Will hunger be quelled
Except for those that ate?
Will love be gratified
Except for those that enjoyed?
Accessible easy will He appear
To devotees true,
That adoreth Him in song and praise.

Songs of Tayumanavar

Of Gold and Women (71/78)

Thou, who on Thine head sporteth
Moon, Ganga, konrai *[1] and mattram *[2].
Thou, the Pure One!
Leaving off the goal of Thy Golden Feet
I sank into this lust and lived.
Thinking of this evil fate,
My eyes cease to close in sleep.

FootNotes:

[1] Cassia

[2] Thorn apple

Songs of Tayumanavar

Of Gold and Women (72/78)

Thou art the Wonder
That exists when denied.
When they say "Thou art good."
Thou verily art the all goodness that cometh.
Oh! Luminous Being
That said "All is One!"
Do Thou lend me luster
So my darkness fleeth.

Songs of Tayumanavar

Of Gold and Women (73/78)

He is Two for sweet adoration.

He is One for support.

Know Thou my heart.

Sure will the Death's messengers come.

Sure will they fight for my life.

What shall I say to them?

Songs of Tayumanavar

Of Gold and Women (74/78)

Fame, learning, wisdom,
Purity of heart, truth and love -
All these He gave.
The astral form that arose
From the Bliss Being
That is Support Universal -
These eyes saw!

Songs of Tayumanavar

Of Gold and Women (75/78)

The Light within our eye,
The Thought that is ours,
The Truth that shone from heaven,
He who comes to us
As we think of Him,
Night and day in endearment close -
He is the God I adore.

Songs of Tayumanavar

Of Gold and Women (76/78)

Those who say "There is God, some other"
Are in thought distressed.
Those who have neared Thee,
Oh, Siva, the Being pervasive,
The Being Unborn,
The Jnana of Saivam,
Will reedemed be.
This I learnt by deep search within.

Songs of Tayumanavar

Of Gold and Women (77/78)

When in a crisis,
Will this kith and kin
Be our ready support -
Speak, oh heart!
If we cling to the Feet
Of the Lord of matted lock and forehead eye,
Sure will the transcendental bliss ours be.

Songs of Tayumanavar

Of Gold and Women (78/78)

He is the Being that is for devout seeking.
If the holy men of penance seek the Pervasive Being
Truth will sure be revealed to them.
Seek not other paths,
If you but seek to redemption attain,
Oh, heart!

Songs of Tayumanavar

Veda (1/10)

In the highway of Veda
The horse of Agama wonderous trots.
Thou of the triple eye,
Dear unto me as the pupil of my eye!
The hand that gestures the why of all
And the form that is Thine -
These we have not seen
In our wisdom imperfect.
And so,
Remaining in this body and mind
Only until this life lasts
Am I entitled to adore Thee?

Songs of Tayumanavar

Veda (2/10)

The damsel on Thine left
Thou gave to the Mother Earth.
And having given birth to worlds all,
On the day when the cosmic dissolution taketh place,
Thou, withdrawing Her,
Standeth as the Pervasive Light
Across the expanses vast!
Thou, Ocean of Mercy!
Am I to be wallowing in the mire of darkness,
Tearing the veils of remembering and forgetting?
It is Thy duty indeed
To protect and foster me.

Songs of Tayumanavar

Veda (3/10)

Having drunk to the fill
The waters of the sea of jnana
And forgetting earth and heaven,
Like the straw on wavy waters
I, in rapture floated, life and body together.

This indeed the Truth is.
Oh! Thou, the Vision
That is beyond the ken
Of deceitful men of world!
The Witness of all!
The Support of the heart of the wise!
The Truth that danceth in the arena!

Songs of Tayumanavar

Veda (4/10)

Thou, who were never away from my heart,
Beckoned to me saying "Come."
And then poured on me
The waters of Bliss imperishable.
Thou, Heavenly Cloud of Mercy!
Thou art the Lamp of Compassionate Grace
That emiteth no heat!
The Pure Expanse Vast
That dispeleth falsity!
It is Thine burden to see
That I do not fall
Into the mayaic pit of birth.
Save me from such a fate,
Thou, Compassionate God!

Songs of Tayumanavar

Veda (5/10)

Thou art the munificent Kalpaka Tree
That yieldeth its ripe fruit
To generation after generation of tried devotees
That come in time honored succession.
Thou, the Divine Light!

A forlorn destitute that I am
I sought and sought Thee,
And so doing spent sleepless nights.
And now I beseech Thee
To drive away the darkness in my eyes
And to lull me to sleep
With the light of Thine eyes.
This my prayer true!

Songs of Tayumanavar

Veda (6/10)

Thou art within the thought of my thoughts.
And from there taught the why of all.
And yet instead of sitting
Impassive, freed from distress,
I was in the web of misery.
Who shall cure me of my witless state?
Who shall know the working of my heart?
Is the many sided way of the men of world
Appropriate for me?
Pray, speak!
Oh, Mauna Guru Holy!
I make my obeisance
At Thy Lotus Feet of Gold.

Songs of Tayumanavar

Veda (7/10)

Know the Source of all.
Know the Grace that is all.
When you know these
You are rid of attributes all.
When you know the pinnacle of all,
When you know the essence of all,
Then is Bliss all.

When you are bereft of action,
Then is maya destroyed, root and branch.
Thus did Thou,
Visiting me as Mauni
With a smile revealed Thyself
Here below.
Oh! What did I do
To deserve this blessing
Oh! Thou, the Spirit Infinite!

Songs of Tayumanavar

Veda (8/10)

"What is there that I can do?
It is all Thy will" -
Thus at times I think.
But when maya of evil ways blinds me,
"All is of my own doing" - I say.
And yet at still other times
I lie prostrate, unaware of anything happening.
Pray will it so
That this witless one
By Thine own deed
Walketh in the path of righteousness.
Oh! Thou, Guru Holy
That is Truth-Knowledge-Bliss!

Songs of Tayumanavar

Veda (9/10)

Thou came in the guise of Guru Holy
And in silentness
Imparted the secret of silentness.
And so,
No more birth is there for me.
But will I also be vouchsafed
The experience of the holy ones
That have realized that this body is evanescent?
Great is my yearning for it.

Oh! Thou, of Form Invisible and Form Notso.
Oh! Bliss Embodied
By faiths unmeasured!

Songs of Tayumanavar

Veda (10/10)

Thou art of the Form that is Formless.
Thou art of the Path unreached by thought.
Thou art the Bliss inseparate.
For those who craved for liberation finale,
Is there anyway but Thine way of silentness?

Thou, King of Bliss,
Seated at the foot of wild banyan tree
Whose branches bending low over Thine head,
Laden with blossoms of jnana,
Dispel the mayaic darkness of this world.
Oh! Thou, Ambrosia of sweetness surpassing
That encompasseth Thine beloved devotees!

Songs of Tayumanavar

The Indescribable (1/10)

Thou, the Being Absolute beyond speech!
The Ocean of Bliss!
The Light Effulgent!
Leaving me in invincible maya,
Where did Thou hide?
Alas! Alas!

Thou have offered me
A victim to that dark God of Death.
So hard hearted is he
that easier far is it
to spin yarn out of stone
Then to expect emecy from him.
So tightfisted is he
That he would contain a whole sea
In a grain of mustard.

Oh! Why did Thou do this -
I know not.

Songs of Tayumanavar

The Indescribable (2/10)

Super knowledge is the basis of knowledge,
And knowing that,
I entered not the path
Of knowing and not knowing.
Nor did I know in full
How exactly I stood.

Thou, who art attributeless!
Thou, who art all pervasive!
Thou, who art faultless ambrosia!

Should I not remain inseparate from Thee?
Will Thou not speak as yet
To the monster that I am?

Songs of Tayumanavar

The Indescribable (3/10)

That I may receive Thy gift of silentness
And be redeemed,
Will Thou not grant me
Thine Grace Immense
And infusing Divine Light into me
Drive away the darkness of my soul?
Thou, the Pervasive Lord Supreme
Whom the devotees
That have crossed the jungle of Pasa
Seek and cling to.
Thou, the God Divine
That danceth in the arena of Void!
The ambrosia sweet that cloyeth never!

Songs of Tayumanavar

The Indescribable (4/10)

Knowing not night from day,
Will I be immersed in the Sea of Bliss?
Will I be dissolved and melted
In Love Infinite?
Hailing Thee as "My Father, my Love!"

Will I like a child, plaintive weep,
Shedding tears in streams
And so grow mad?
Will I ever swim ashore from
The sea of sorrows?
Thou, that is Bliss Form!
Thou, that is Light Divine!

Songs of Tayumanavar

The Indescribable (5/10)

Thou, my Lord
Of matted locks that bear
The crescent and konrai cluster!
Thou, the Divine Light that riseth to dance
In the arena of spaces vast!

Thou, that is pleasing to the eye
Of my Mother
Of Mountain Himalaya!

Thou art the God I adore.
Thou art the Guru Holy.
Thou art the Support True.
Thou art Father and Mother.
Thou art the Existence I struggle in.
Thou art the God.
Thou art my Life, too!

Songs of Tayumanavar

The Indescribable (6/10)

Alone, by Thyself, Thou arose in the expanse vast
And danceth in the arena of Void.

Thou art the one that sundereth
The bonds of mayaic birth.

I beseech Thee,
Falling at Thine Feet with folded hands,
My honey! Ambrosia Pure that can drown me!
King of Siva Loka!

Why do these words not
Enter Thine ears?
Will Thou not speak?

Songs of Tayumanavar

The Indescribable (7/10)

The sinner that I am,
Struggling so hard
In the web of indescribable sorrows,
Will it not befit Thee
To call me, saying, "Come?"

Oh! Thou, who art smeared in holy ashes!
Thou, of eyes triple! Thou, the Pure One!
Thou, who art flowing
As a swollen stream
In the thoughts of Thine devotees!
Thou, the Compassionate King
That hath accepted me in Thine service!

Songs of Tayumanavar

The Indescribable (8/10)

Thou created the sky and other elements.
Thou preserveth them and dissolveth them, too.
Oh, Lord! And yet Thou thought not of protecting me!
What use is it
That Thou created this cruel man?
Thou, the Self-Created!
What Thine intention is
I do not know.
In trust I seek Thee.
Pray, have an eye and bestow Thine Grace.

Songs of Tayumanavar

The Indescribable (9/10)

Thou art the Vision
That those who visioned saw.

Thou art the Thief
That those who visioned not saw not.

Thou art the Life of yore.
Thou art the body.
Thou art the faiths several, too.
Thou art mine Mother compassionate.
Thou, of redhued form,
Shoulders eight and eyes three.
Many are Thy devotees
Who serve Thee in ways diverse.
How is it that Thou can accept
All their service, ever so vast?

Songs of Tayumanavar

The Indescribable (10/10)

Having accepted my service
Thou made me a porter
To carry the load of I-ness
Along the paths and by-lanes of karma.
By Thy Grace
I think of redemption.
But then art Thou in space
To the wonder of worlds all -
A dream that exceeds the bounds of books -
Thus art Thou, my Mother!
And how shall I describe Thee!

Songs of Tayumanavar

The Impudent "I" (1/10)

Seeing the insincerity of this impudent one,
Thou asked me:
"Do thou serve the celestial ones
That abound in Grace abiding?"
Ah! Thou, the Lord of celestials!
Is there a recompense for Thy kindly act?
Redeemed am I,
No more do I want now anything, my Lord!

Songs of Tayumanavar

The Impudent "I" (2/10)

In fullness undiminished,
Immersed in the blemishless water of jnana,
And verily drowned there.
And without allowing me to raise my head,
Imparting from deep within,
Thou, Lord, granted the shining sword of silentness!
I will not live apart from Thee.
Never apart from Thee!

Songs of Tayumanavar

The Impudent "I" (3/10)

Transcending the tattvas from the earth to nada,
In the sphere of spaces vast
Thou standeth as the Massive Light Effulgent.
Thou art indeed the God of Pervasive Bliss,
Baffling imagination.
Unless Thou ask me to come and see Thine Glory,
Is there any hope of redemption
For me - so false in my ways?

Songs of Tayumanavar

The Impudent "I" (4/10)

Me, who is a pot in which is stored
A heart filled with deceit, envy and the rest of evils.
Thou, of your own volition, melted and melted,
And made me adore Thee with folded hands
And streaming eyes.
And now, as I beseech Thee to grant me refulge,
It is for Thee, in compassion, to protect me.
Thou, the Being Uncreated!

Songs of Tayumanavar

The Impudent "I" (5/10)

When is it that I will serve Thee in love endearing?
And when is it that Thou will appear before me
And say, "Fear not?"

Thou, that appeareth as the Only One
To the holy tapasvins
That have mental conflict all resolved.
Thou, the Peerless One!
Thou, the Experience that is
Truth-Knowledge-Bliss!

Songs of Tayumanavar

The Impudent "I" (6/10)

In the guise of life,
The karma of the past
Has enticed and enslaved me,
Threatening to engulf me.
Will I ever get rid of it
And attain Thee?

Thou art the Expanse Vast around
For all those who have abandoned
Doctrinaire faiths so degrading
And have realized their selves!
Thou art the Divine Flame of triple eyes!
Thou, Lord of celestials!

Songs of Tayumanavar

The Impudent "I" (7/10)

The bull for mount,
The peeled skins for garment,
The ashes for fragrant unguents,
The poison for food -
Thus art Thou of attributes indescribable!
Unless they near Thine Holy Feet,
Will hunger and thirst of births be ever allayed?
Will the sorrows of existence ever end?

Songs of Tayumanavar

The Impudent "I" (8/10)

Neither charity nor tapas nor yoga do I know.
To such as me, will you ever grant jnana
And the goodly Bliss that cloyeth not?
Oh! Thou, who danceth in the arena of space!
The Shakti of green parrot-like sweet speech to witness
And the celestials to adore!

Songs of Tayumanavar

The Impudent "I" (9/10)

Pervading everywhere
Thou moveth the worlds all.
Knowing this for sure,
I seek not to swill the ambrosia of Thy Bliss.
Deep in the poisonous mass of lust am I immersed.
Am I to hold onto the body as true
And pine away forlorn?

Songs of Tayumanavar

The Impudent "I" (10/10)

Oh! Thou, Being of unique expansiveness!
The sweet Kalpaka Wishing Tree
That unfailing yieldeth blossoms of divine compassion.
My Father of triple eye!
Instead of loving Thee,
Am I to fall into the infatuation net
Of cunning damsels of dagger-like look and dark tresses
And waste away my life?

Songs of Tayumanavar

Siva's Will (1/10)

"All is by Siva's Will" -

This I realize not.

All the sinful thoughts

That day by day assail me,

I drive not away.

Swept into the flood of desires,

I am caught in that swirl

And there in vain I struggle

Gathering the tangles of repeated birth,

The sinner that I am!

Songs of Tayumanavar

Siva's Will (2/10)

What shall I do, so sinful I am?
Thou, the Absolute One!
I adore not Thine Feet!
With tears gushing,
I do not sob saying, "Siva, Siva,
Thou Ambrosia that hath come to fill my life!"
Alas! Caught in doctrinaire faiths full of chaff,
I groan in distress.

Songs of Tayumanavar

Siva's Will (3/10)

Struggling and struggling,
Sighing and hairs standing on end,
Rising and rising again,
My Lord! Thy Feet I reached.
Now, give me not up.
Thou alone art my refuge.
Thus I prostrate low before Thee.
My heart repeated, breaking,
As I stand like the painted picture, unmoved.
When is the day that Thou will again accept me in Thy service?
Oh! Thou, Light Divine! The Lord Primal!

Songs of Tayumanavar

Siva's Will (4/10)

As the Beginning, Middle and End
With bonds none,
As Light, filled within and without,
And as Bliss, thou art, my Lord!
Is it meet that Thou fail to instruct
Thy devotee, too, in the way of Bliss?
What shall I do, small as I am?
The mind in constant agitation is pulling me apart
And the sense door burns deadlier than fire!

Songs of Tayumanavar

Siva's Will (5/10)

In the gates, five the senses
That unto a hunter
Assail and drag me,
And throwing me into the fire of lust
Roast me alive and eat.
My thoughts crushed and consciousness lost,
I lay helpless like an orphan without mother.
Thou, kindlier far than mother!
Who danceth central in the hall of space
Brighter than gems lustrous.
My Lord! Thou, sea of knowledge!

Songs of Tayumanavar

Siva's Will (6/10)

Thou, the Jnana Embodied Goal
That seekers seek!
Thou, the heavens filling that Goal!
Thou, the Way Great that appeareth to me in rapture!
Thou, the Silentness that the ignorant know not!
Thou, the Beginning of all!
Thou, the goodly Seed of Liberation!
Thou, the Endless Bliss!
Thou, the charities and penances I perform!
Thou, I sought, to forget my I-ness.

Songs of Tayumanavar

Siva's Will (7/10)

Even this worldly life paved with sins
I crave for,
If only, I get the holy opportunity
To serve Thy devotees true.
If not, I seek the renunciation pure
That leads to the samadhi trance.
If as a Mauni, Thou granteth me the goodly Grace,
Then even to be born again
Is what I would devoutly wish for.
For, I might then attain the state
Which those who have annihilated the I and mine have
reached.

Songs of Tayumanavar

Siva's Will (8/10)

Thou, the Mountain of tapas
That the blessed ones reached!
Thou, the Ocean of surging Compassion!
The Support of goodly austerities!
The Sea of Bliss!
Thou, the Interminable Bond of unitive love
Of those who have transcended the categories,
Knowledge, knower and known!
Is it not to see Thee
That my learning and listening was directed
To Thy loving Feet!

Songs of Tayumanavar

Siva's Will (9/10)

Thou, the Light of Love
That showed the radiant path
To the Saints Four *[1] of yore!
Thou, the Expanse Vast
That shone in the Golden Arena *[2]
As Eye Triple and Neck dark!
Thou, the Moon
That dispeleth the thick mass of darkness in me!
Thou, the Object of thought
Of those who have crossed
The experience of pleasure and pain!
My Love! Thou, who art my refuge!

FootNotes:

[1] Sanaka, Sanathana, Sanathkumara, Sananthara

[2] Dancing hall at Chidambaram.

Songs of Tayumanavar

Siva's Will (10/10)

I see nothing of me in anything.
Thou art the Refulgent Light
That pervadeth all in fullness perfect.
Thou standeth thus unique.
And well is it possible for Thee to make me as Thyself.
Pervasive as the firmament vast.
Thou showed the path holy
That says "Neither One, nor Two."
Thou, the Treasure that united in Thy loving devotees!
Oh! Chit! Oh! ParaSivam!

Songs of Tayumanavar

The Unique He (1/10)

Himself inscrutable to anyone,
Himself by Himself filling everywhere,
Himself as the Spaces Vast
That imagination defieth,
As the Ambrosia that cloyeth not,
As the Radiant Lamp Effulgent -
Thus were Thou within,
Unknown to me.
My Lord! Will Thou not in future at least
Think of granting me
The state of Grace to attain Thee?

Songs of Tayumanavar

The Unique He (2/10)

Thou, the Flood of Supreme Bliss
That dissolves the karma
Of those who stand realized
In the path beyond the reach of thought.

Will I ever through Thine Grace
Forget the illusion that goes by the name
Of wife, sons, mother, father, wealth and home
And attain the state of not forgetting Thee -
I, who is forlorn so?

Songs of Tayumanavar

The Unique He (3/10)

Neither coming nor going *[1],
Ever in the same state unchanged,
Thou art the Supreme Bliss
That hath in me mixed
As cane, honey and the triple fruit, as it were!
I think not of Thee
And melt not in love of Thee.
Is my heart steel, stone or wood -
I know not which.

FootNotes:

[1] Birth and death.

Songs of Tayumanavar

The Unique He (4/10)

Is it possible for me to know Thee,
When Thou standeth as Knowledge behind knowledge?
Is it possible for Thee to be away from me,
When Thou, my Lord, is the pervasive Bliss Supreme?
Without Thee, I have existence none.
When it is duly enquired,
Who is it that reapeth the fruit.
It is not Thou, of a certain!
It is me, me alone.

Songs of Tayumanavar

The Unique He (5/10)

Illusion it is to say mine.

Illusion it is to say "I".

Illusion it is to say "Thine".

Illusion it is to say "Thou" -

It is to this state transcending all space,

That I loved to attain.

But the mind does not come my way Lord,

Nor do I find chances of Thine Grace coming my way.!

So desolate am I!

How will I ever be redeemed?

Songs of Tayumanavar

The Unique He (6/10)

Thou, who possesseth all!
If Thou grant me a single ray
Of Thine Compassion
that I may redeemed be,
Then will they take to heels in a band,
The accursed falsehood, greed and envy all.
Then will my earthly knowledge receive
The Light of Divine Knowledge
And my goal, too, will beam forth.
Then will fulfilled be
My chance of serving Thine devotees.
Then, then will end forever
The distress of my heart.

Songs of Tayumanavar

The Unique He (7/10)

As a villain,
That restless distress of my heart,
In fury battles with me.
The worldly life so contemptible
I hold as permanent.
As it is meet for me to receive Thy Grace,
So may Thou grant it.
Thou, the Ancient Being of Pervasive Bliss,
So easy for those
Who have ended the sorrow of earthly bonds!

Songs of Tayumanavar

The Unique He (8/10)

Sinner that I am
That holds gold, land and sex as real!
When is it that Thou,
Dispelling darkness,
Sendeth Thine shaft of Wisdom's Light?

Thou art the Cloud of Goodness
That raineth the insatiable Grace
Into the hearts of baffled devotees.
Thou, that make them melt in love.
Thou, the Ambrosia of Knowledge-Bliss!

Songs of Tayumanavar

The Unique He (9/10)

Great Thou art!
Siddha of Supreme Bliss Thou art!
Thou transformed poison into ambrosia
For them who desired it.
Dear to life Thou art! Listen!
All the bonds that have fettered me
Into the dark prison of life's existence
Will disappear,
If I but get the chance
To receive a day's alms of Thee!

Songs of Tayumanavar

The Unique He (10/10)

As I surrendered to Thee,
The body and wealth I held as my own,
And myself too.
I possessed nothing, though they were all there.
Why did Thou not in compassion stand within me?
Instead, why in this destructive way,
Thou entered my mind,
Made it waver and so marred my wisdom?
Thou, the Pervasive One, the Peerless One!
The Being First that alone art!

Songs of Tayumanavar

Desire that is so Known (1/40)

When the mind is tossed about like silk, cotton & wool
In the tempestuous wind of desire,
Untoward consequences follow:
All learning and listening become naught,
Aspiration and inclination for mukti flee,
The senses pursue their evil ways.
Alas for them!
Thou, the Pervasive God,
The radiant, ripe fruit of Grace!
Can God be attained
Without desire annihilated?

Songs of Tayumanavar

Desire that is so Known (2/40)

The one that begs in longing,
Seeks the generosity of the one that gives,
Saying, "Kindly listen to my prayer
And grant me the favor."
Unto it,
"Do Thou listen to my prayer,
Oh, All Pervasive Being!
I am of wooden heart,
Pray, have pity on me!"
Thus in silentness to be
In the heavenly state of Grace,
Is that the transcendental samadhi,
Oh, Thou, Being Pervasive?

Songs of Tayumanavar

Desire that is so Known (3/40)

Unto the spinning top at the end of the cord
The Lord maketh everything dance.
Know that, heart!
And so stand desiring nothing,
But with faith in the act of His Divine Grace.
Then the path of the householder
And the path of the renunciate
alike elevated art.

Songs of Tayumanavar

Desire that is so Known (4/40)

A fool I am
That hath not lost the consciousness of self.
Yet, in the exultation of Thine heart,
Thou spoke a word, that is, jnana.
Thinking of that I melt not in my heart,
What heart is it, so hard?
Is it wooden that it melteth not?
Or is it of steel, or of agate,
Of stone or of solid earth?
Thus my thoughts baffle me.

Songs of Tayumanavar

Desire that is so Known (5/40)

Long live things auspicious!

Long live devotees goodly!

Auspicious be the Grace enveloping.

Auspicious be the Bliss that poor me received

By the silentness of the Lord

Of Compassion Vast, unto the seas.

Songs of Tayumanavar

Desire that is so Known (6/40)

He doth not diminish the resources
Of those who give.
He doth not abandon those who have renounced
The obdurate I-ness.
He melteth in love for those
Who in love approacheth Him.
He doth not try and test with difficulties
Those who weave garlands of songs for Him.
Such is the Effulgence Absolute.

Songs of Tayumanavar

Desire that is so Known (7/40)

Thou, my Lord!
Thou made me wallow in worldly maya!
Thou that danceth to the exultation
Of Thine dainty damsel
Of crescent shaped forehead, bearing tilak!
Pray, say
When is it that Thou will seat me, too
In the Home of Bliss Supreme?
And so, end quick the endless sorrows
Of Thine loving devotee?
Thou, Heavenly Father! Light of Grace Bliss!

Songs of Tayumanavar

Desire that is so Known (8/40)

O, Heart! I told thee time and again;
"Give up this I-ness"
Do not show your inherent nature;
Do not entangle me in your ways
I have sought refuge of His Feet;
That position is unchanged;
In that position all Siddhi and mukti will be;
Beyond it none other state holy is;
It is Bliss.
Thus did Sukhar and others seek Him.

Songs of Tayumanavar

Desire that is so Known (9/40)

Knowing not that advaita
Is the goal worthy of attainment,
Will I, like the obdurate men of mind
Filled with demoniac I-ness
Be tortured again and again?
Oh! Thou, that is Purity! Perfect Fullness!
Blemishlessness! Pervasiveness! Autogenous!
Whom the Saktis of Bliss Manifestness leave not!
Thou, that profuse yieldeth the ripe fruit of Divine Grace!

Songs of Tayumanavar

Desire that is so Known (10/40)

Thou art father and mother!
Thou art the support of my life.
Thou art the Guru Form
That came to relieve my distress.
None other support do I see but Thee.
Thou art the immeasurable Light
Without beginning and end.
Thou, the Primal Being!
Thou, Thayumanava! Lord of Sivagiri
That is seated in the thoughts of devotees true!

Songs of Tayumanavar

Desire that is so Known (11/40)

To the allurements of women
Who adorn the earring
And tackle a pommel above,
With eyes resembling lily blue,
Do not a prey fall, oh, foolish heart!
Think of Him who shares Himself
With the Loving Lady of Grace.
He who so bounteous is,
He the Lord of Rama that is seated in Sethu,
Surrounded by stately mansions and towers high,
Think of Him.

Songs of Tayumanavar

Desire that is so Known (12/40)

If Thou art the Cosmos;
If Thou art the Atom;
If Thou art the One Life
Behind the countless lives;
Who is it that saw Thee?
Who is it that heard of Thee?
Only Thyself can see Thyself.
How can Thou be seen with my knowledge?
Thou, who danceth the nadanta
And bodhanta dance of silentness
In the city of World's Heart *[1]
Adored by Vishnu of fragrant tulsi garland,
And His son Brahma
And consort Lakshmi.
Oh! Thou, the Purity Existence!

FootNotes:

[1] Pundarikapuram - Chidambaram

Songs of Tayumanavar

Desire that is so Known (13/40)

The fruit that is the senses five -
Full of cunning ways -
Will I not with my reason's string draw toward me
So the hovering mind-monkey perisheth?
Will I do nothing about it?
Thou, that is Knowledge behind knowledge,
That is Perfect, Pervasive Bliss,
Unbroken Compassion Vast!
Thou, the Great One! Thou, my Lord!

Songs of Tayumanavar

Desire that is so Known (14/40)

Thou, the Heavenly Cloud
That raineth limitless Flood of Bliss
Through the awareness
Of those who hath realized Thee
Beyond the state of awareness!
Thou, the Sun that is surrounded
Constant by rays of Parai (Sakti)!
Will I cling to Thee
And attain serenity and clarity of mind
Unto the waveless waters of the sea?

Songs of Tayumanavar

Desire that is so Known (15/40)

Beyond the states of kevala *[1] and sakala *[2],
With eyes of compassionate Grace
Sweeping through heaven and earth.
And in the state of Bliss transcending Bliss
He forever seated me.
He the Godly Mauni.
Let us on His Golden Feet contemplate.

FootNotes:

[1] Pre-biographical state

[2] State of existence as jiva from Brahma to worm.

Songs of Tayumanavar

Desire that is so Known (16/40)

Yesterday they were,
Today they are dead.
Even after seeing that
I adore Thee not.
Alas! How I wasted my time!
No more can I bear this!
Oh, Lord of Pervasive Bliss!
Am I to fall into the boundless mire of maya
And wallow in it still,
Unworthy that I am?

Songs of Tayumanavar

Desire that is so Known (17/40)

Divine Awareness is unto a lamp.
Taking that lamp,
When thou search the darkness
Neither ignorance nor illusion stayeth behind.
And so, where knowledge is
There no ignorance is.
Thus do my Lord's scriptures speak.

Songs of Tayumanavar

Desire that is so Known (18/40)

Oh, Vedas! Oh, Agamas!
The Supreme One of whom you speak -
Does It have dimensions any?
Well may thou attempt to count
The sands on the shores of the wavy sea.
But is it possible for anyone to measure
The dimensions of One that defieth imagination?

Songs of Tayumanavar

Desire that is so Known (19/40)

Unto lightning flash is the world.
None equal to Thee who alone is Reality.
Having realized all these,
If I worship Thee not
With the rich awareness of Thee,
Who is there so improvident unto me, my Lord?

Songs of Tayumanavar

Desire that is so Known (20/40)

If I am to speak of my mother,
Father, kith and kin,
Are they not but Thee,
Thine Grace and Thine devotees?
Demon Like I am, it is true,
But I held fast to Thine Lotus Feet.
Thou, my Lord, accept me in thy service!
Oh, God of eyes triple!

Songs of Tayumanavar

Desire that is so Known (21/40)

When it sees the magnet
The black iron flies to it.
Only where the magnet exists not
Will the iron, unagitated, be.
Unto it, when there is the magnet
Of the Supreme Being of Peaceful State
The mind will agitated be.
When there is no appropriate object to attract
Will not the state of silentness inevitably ensure?

Songs of Tayumanavar

Desire that is so Known (22/40)

As unto the chaste women,
Who a sole devotion in their heart treasure,
With my eyes as alert doors,
Vigilant was I, even in dream.
How was it this karma came
That makes me so wearied?
Oh! Thou, the Immaculate!

Songs of Tayumanavar

Desire that is so Known (23/40)

How this karma came,
Thou did not lead me to understand.
Nor do I possess the inner vision to appreciate it.
Nor did Thou, seeing my distress take pity on me.
By the learning that I acquired
Can I, so helpless, be redeemed?
Oh! The Being Uncreated!

Songs of Tayumanavar

Desire that is so Known (24/40)

Thou made me follow the holy path
That is beyond words, meaning and logic
And seated me in the assembly of goodly men.
Will my heart thus purified seek selfish desires?
With possessions none of Thine own
Thou created the world and life.
Thou art He, sought as the refuge of countless yogis.
Thus Thou sat, Thou redhued Lord,
Under the wild banyan tree!
Thou, the munificent Kalpaka Tree!
The Being Pervasive! The Life of Kailas!

Songs of Tayumanavar

Desire that is so Known (25/40)

In the state of waking (jagra)
The ten indriyas *[1],
The five potencies *[2] and the five speech forms *[3],
The ten vayus *[4],
The inner organs (antakarana) four *[5],
Together with Purusa
In all the tattvas five and thirty
Are in the eyebrow center seated.
In the dream state (swapna)
That is centered in the throat
Are the vayus ten,
The indriyas ten,
The inner organs (antakarana)
Together with Purusa -
The tattvas five and twenty active art.

FootNotes:

- [1] Ten sense organs - five of cognition and five of action:
a. 5 organs of cognition (jnandriyas) are: 1) tongue 2) eyes 3) skin 4) ear 5) nose
b. 5 motor organs of action (karmendriyas) are: 1) hands 2) feet 3) mouth 4) anus 5) penis - Total 10
- [2] 5 sense potencies or tanmatras: 1) taste 2) sight 3) touch 4) hearing 5) smell
- [3] 5 speech forms: 1) talking 2) memorizing 3) singing 4) weeping 5) exulting

[4] 10 airs in the body: 1) prana 2) apana 3) udana 4) vyana 5) samana 6) naga 7) kurma 8) girihara 9) devadatta 10) dananjaya.

The functions of these 10 airs are as below:

1) prana: It rises from the muladhara (solar plexus) and traversing the ida (left) and pingala (right) nadis (subtle nerve channels) reaches the cranium. And from there emanates 12 matras (or angulas) long through the nostril, of which 4 are expelled and the balance of 8 are inhaled within. Thus in a day 21,600 apirations take place. Of these 7,200 are wasted away, leaving 14,400 breaths to be contained within.

2) Apana: Hovering around the anus, it helps in the evacuation of wine and bowels.

3) Udana: causes hiccough, cough, etc.

4) Vyana: Diffuses the essences of food taking over 72,000 nadis.

5) Samana: It brings about equilibrium in the flow of the airs.

6) Naga: Causes sneering, stammering, etc.

7) Kurma: Moves the movement of eye balls.

8) Girihara: Causes yawning.

9) Devadatta: Causes movement of eyelids, laughter, etc.

10) Dananjaya: Makes the body swell after death, before it escapes through the cranium.

[5] Antakaranas or inner organs of intelligence.

They are mind (manas), intellect (buddhi), will (chitta), egoity (ahankara).

Songs of Tayumanavar

Desire that is so Known (26/40)

In the state of deep sleep (sushupti)
That taketh place in the region of heart
Are tattvas three - prana, citta and purusa.
Turiya state occureth in navel
Where prana standeth with purusa.
In the muladhara in turiya tita state
There purusa stands alone.
Jnana ripens then.
The matured in yogic practices experience this.
Thus do the tattvas in the five avastas (states) stand.

Songs of Tayumanavar

Desire that is so Known (27/40)

Like the dog that guarded the house
I, too, was guarding this fleshy body.
In recompense for waiting
Around the monastery where your devotees halt,
Grant me Thy special favor
For me to live a life of holiness.
Oh! Thou, that guarded the poison in your throat!

Songs of Tayumanavar

Desire that is so Known (28/40)

Out of inborn nature is mind.
Out of that mind is the articulate speech.
Out of that speech is deed.
If that mind is said to be evil maya,
It is certainly an illusion
That excludes nothing that is seen,
Doubtless indeed it is such.

Songs of Tayumanavar

Desire that is so Known (29/40)

The inborn habits, know ye,
Are but the mind's remembering.
Those which descend from incarnation to incarnation
Throughout all species in creation.
True knowledge consists
In seeking the company of the holy ones,
Who in truth shine,
Discarding that which is false
And understanding that which is real.

Songs of Tayumanavar

Desire that is so Known (30/40)

He who claims no caste,
No special virtues,
No attributes,
He who has no wants,
Who is not harrassed by the cruel senses,
Who has no desires of his own,
Who has no permanent habitation,
Who has no wife or children,
Such a one knows no agitation of mind.
Verily is he unto Para Siva
That granteth mukti.

Songs of Tayumanavar

Desire that is so Known (31/40)

Are we to say the pot is of mud
Only when it is broken?
Are we to say the body is an illusion
Only when death overtakes it?
Oh! Thou, of goodly Grace
Who swallowed Poison as ambrosia!
And exhibiting Thy dance in the Void Vast,
Moveth the lives of worlds all!

Songs of Tayumanavar

Desire that is so Known (32/40)

"Seek not the position
I or thee,
But be inbetween.
That the position true, true" -
Thus with Thy gesture
Thou, as Mauna Guru taught me.
And yet my I-ness sprouted again,
And my mind began to wander at will.
Oh, the dissembling one that I am!

Songs of Tayumanavar

Desire that is so Known (33/40)

Self-Existent, Self-Created, Pure,
Grace-Formed, Peace-Embodied,
Perfection of the firmament interminable
That is lightning lined,
Knowledge that came to rob me of my I-ness
Revealing not me from me,
The Cosmic Vastness, the Power that is Dakshinamurtam!

Songs of Tayumanavar

Desire that is so Known (34/40)

Even if one of knowledge limited,
Of the size of a tiny bud
Attaineth realization,
He will, like a tiny bud
That blossometh into a fullblown flower,
Be born in the world
As a mauni of knowledge supreme,
Filled with learning and listening
And the ways of Divine Grace.

Songs of Tayumanavar

Desire that is so Known (35/40)

If in ways twain,
Thought gets confused,
It is a practice goodly
To weigh the good things of one
Against those of other
And thus get clarified.

Goodly indeed for the agitated mind
To attain clarity.
But is that meet for those
Who have already attained fruitful clarity?

Songs of Tayumanavar

Desire that is so Known (36/40)

Seven *[1] the Divine Presence that blesseth.
Of graded status are they
As thus have they said in deep thought.
All gods adored are one.
No vacillation have I,
This but the concern of those
Who of precedence think.
If doubts I have,
Thou art in my very presence
And I shall seek Thee
And know the Truth clear.

FootNotes:

[1] 1) Suddha Vidya 2) Iswaran 3) Sadasivam 4) Bindu 5) Nada 6) Sakti 7) Sivam - in ascending order.

Songs of Tayumanavar

Desire that is so Known (37/40)

How many the births,
How many the deaths,
That, I so helpless, have experienced.
Thou know them all that knoweth all.
Alas! I, that am ignorant know not.
Will mind, word and body ever remember?
No more births can I bear.
Keep me here as serf at Thy Feet.
Thou, the Heavenly Being seated
At the pinnacle of scriptures!

Songs of Tayumanavar

Desire that is so Known (38/40)

While Thou art the Heavenly Being,
Why did Thou not take me and make me Thee?
How can I lie like inert matter?
Is this not the harassment
Of the twin karma of yore?
Thou, the Ambrosia that is exceeding sweet!
I, who figure Thee in my thought
Became redeemed indeed!

Oh! Thou, goodly King!
I seek to live in Thee,
Dying in me.

Songs of Tayumanavar

Desire that is so Known (39/40)

Thou, the Redhued Gem
With eyes triple!
The Master Lamp that shineth central!
Thou, the Attributeless
For those of goodly attributes!
The Ambrosia that is blemishless!
I drank of Thee to the dregs,
With my heart for a cup.
When is the day to be
That I feel like having drunk
Of inebriate wind,
All senses total lost?

Songs of Tayumanavar

Desire that is so Known (40/40)

My Life! My Heart! My Intellect!
My Path of Love!
Thou, Compassionate Amity
That sought to unite in me
As cane, triple fruit, honey, candy and ambrosia!
So I may not from Thee separate,
Grant me the gracious boon
That the instrument that is my mind
Doth not of its own will take,
But be at my instructed command ever.

Songs of Tayumanavar

No Doing is My Own (1/27)

None the action that is my own.
All here art verily Thine.
My body, wealth and life I gave Thee.
Do Thou dispel all the impurities in my mind, my Lord.
Whatever Thou think proper,
Do Thou according grant.
That sure which is just and meet.

Songs of Tayumanavar

No Doing is My Own (2/27)

To them that knew the mysteries of things
And realized everything is Thine Will,
Them, Thou granted unconcealed joy.
To such as me, cur-like petty thieves,
That enlightened art not,
Thou ordained in this way.
To whom shall I complain?
How my mind droops!
Oh! Thou, the Eminence Supreme!

Songs of Tayumanavar

No Doing is My Own (3/27)

Helpless am I to know what I am.

If Thou but help me to know what I am,

Oh, Thou, the Great One!

The tapaswins great, Thine Grace attained,

Will duly praise me, that unequalled I am.

Songs of Tayumanavar

No Doing is My Own (4/27)

Pray show what the reward is
For Thy dear devotees
Who in blemishless love adore at Thy Feet!
Thou, the Supreme Awareness!
The Eternal! The Holy!
The Lord of countless worlds!
The Being Uncreated!
How shall I be redeemed?
Pray, speak!

Songs of Tayumanavar

No Doing is My Own (5/27)

Thy Feet shineth on the heads
Of the myriad scriptures there art.
Thou art Eternal!
Thou art the All Pervasive, Everlasting, Supreme Absolute!
Thou art the uncreated Lord of nada.
Thou art the Just that is,
Knowledge Absolute, too!
Thou, the Attributeless.
I shall think of none else but Thee.

Songs of Tayumanavar

No Doing is My Own (6/27)

Myriad are the paths.

Myriad are the gods that swarm those paths.

If so, who is it that can know Thee?

In them who know Thee

By their knowledge surpassing all knowledge

Thou have merged in inextricable union.

Oh! Thou, the Great One!

Songs of Tayumanavar

No Doing is My Own (7/27)

How many the universes vast Thou ordained!
How many the lives that Thou placed there!
How many the ways Thou granted them protection there!
Oh! Thou, the Supreme Principle of Existence
That flourisheth thus conferring Compassionate Grace ever!
Why is it that Thou ordained thus for me?

Songs of Tayumanavar

No Doing is My Own (8/27)

Thou granted bliss to Thine devotees
Who realized even for awhile,
That Thou art the Cause of all.
True, I have virtues none.
I am full of falsehood and deceit.
But Thou art my father.
If Thou grant me Thine fragrant lotus-like Feet so goodly,
Who is there to prevent Thee?

Songs of Tayumanavar

No Doing is My Own (9/27)

Sweet is it to those who have in mukti merged,
Unto cane, triple fruit, candy, honey and sugar mixed.
What recompense have I to give
To those who asked me to believe
That Thine goodly Feet are the Sole Refuge?

Songs of Tayumanavar

No Doing is My Own (10/27)

"Father, mother, kith and children
Are all but bondage."
Thus Thou, through Thine holy mouth uttered.
Oh! My Father!
Yet if Thou keep me in this distressing state
How then am I to have clarity of thought
And be redeemed?

Songs of Tayumanavar

No Doing is My Own (11/27)

"Pure Thou art! Compassion embodied Thou art!

Radiant true in patience Thou art" -

Thus did I seek Thee.

"Exceeding helpless this fellow,

Possesseth keen intellect none,

Exaggerateth things a hundred times" -

If thus considering, Thou forsake me

What shall I do?

Pray, speak!

Songs of Tayumanavar

No Doing is My Own (12/27)

As One, as many,
As the Support of lives all,
As the Everlasting,
As the One that is immanent alike in all,
Thou, the Wise One that unshaken standeth!
With my heart for the arena
If Thou choose to dance in rapture
Will I live yet.

Songs of Tayumanavar

No Doing is My Own (13/27)

It is time that Thou grant me the boon
That I sit in solitude in mauna samadhi (silent trance)
My heart's yearning, too, is ripe for it.
Thou, the Pure One, the Compassionate One,
Nothing that Thou doth not know!
Pray therefore speak and bless me!

Songs of Tayumanavar

No Doing is My Own (14/27)

The day I adore Thy lotus-like Feet
Is the day that is holy of holies.
The day that I fail to do it
Is the day that is fated ill.
That being so,
Oh, Thou of penance rare,
When is this slave to reach Thy Feet?

Songs of Tayumanavar

No Doing is My Own (15/27)

Thou art the past, present and future.
Thou art greater than all.
Thou art the Form of Grace
That moves and preserves lives all.
With all the love I have for Thee,
Why am I so full of sorrow?
Why this I-ness for me?

Songs of Tayumanavar

No Doing is My Own (16/27)

How will I ever redeemed be
If I hold this fleeting life as real
And forget Thee that alone is Truth?
Thou, who uprooteth the karma of yore,
Giveth Thy unending Self to Thine devotees
And blesseth them,
Oh, Thou, Great One!

Songs of Tayumanavar

No Doing is My Own (17/27)

The celestials and the humans

Adore Thee thus:

"Oh, my pervasive Being Supreme,

My life's Support."

In their hearts Thou danceth in joy.

I, Thine slave, is holding on

To Thy handsome gold-like fragrant Feet as my sole refuge.

When will Thou to my succor come?

Songs of Tayumanavar

No Doing is My Own (18/27)

Oh! Thou, the Pure One!
They, Thine devotees true, sang and danced
And in yearning intense
Bedecked their crowns
With the flower of Thy Feet.
But I, this despicable slave,
Holding this world as real,
Sought it and searched it
Only to earn evil.
What shall I do now?

Songs of Tayumanavar

No Doing is My Own (19/27)

My Lord! Who was it that created for me this maya
That showeth falsity, deceit and lust?
If the truth of this mystery
Thou in secret revealeth to this slave,
Well will I flourish,
My thoughts soaring high
As unto the waxing moon.

Songs of Tayumanavar

No Doing is My Own (20/27)

Thou, Lord of heavens!
Thou, Lord of heavenly beings!
Thou, Lord of rising jnana!
Thou, Lord of Vedas Four!
Thou, Lord of goodly silentness!
Without love for Thine Feet
Am I to pine away,
My heart totally impoverished?
What shall I do?
Pray, speak!

Songs of Tayumanavar

No Doing is My Own (21/27)

Thou, God, who showers nothing but bliss
On those who no evil know,
My heart hath becometh a temple of dark granite.
My desire extendeth to all things sinful.
I have become a receptacle of distress.
How shall I live?

Songs of Tayumanavar

No Doing is My Own (22/27)

He knoweth no goodly ways, no charity.
He is ignorant, love he hath none.
Stranger is he to Divine Grace -
Is it knowing all these
That Thou made me so wretched?
What shall I do?
What shall I do?
Thou, who art the Light All,
The Expanse All, All, All!
Thou art, the Exalted One!

Songs of Tayumanavar

No Doing is My Own (23/27)

When shall I receive Thy Grace
That reacheth those devotees
Who adore Thee as the apple of their eye?
Thou, who art the earth, the sky and the rest of elements,
too.
Thou art the female, male and neither of them as well.
Thou, that standeth thus, oh, Great One!

Songs of Tayumanavar

No Doing is My Own (24/27)

Thou protecteth, alone, the universe entire.
Thou filled the heart of the goodly ones with bliss.
Thou blessed them rich who sacrifices several performed.
But why did Thou condemn me
To be born again and again on earth?
Oh! My Father!

Songs of Tayumanavar

No Doing is My Own (25/27)

Having heard, not even a little,
Of the greatness of Thy Grace,
How shall I ever sport in the waters of Thy Bliss
Oh, Great God?
With mother, father, children
And all the rest of the collective bondage
I lie submerged in the waters of woe.
Alas! What have I dared to do?

Songs of Tayumanavar

No Doing is My Own (26/27)

It behoveth Thee but to make me perform tapas
So the imprest of Thine Grace falleth on me
That is constant undergoing the sinful birth cycle.
Thou art the Ocean
In which the waves of tattvas constant beat
So that the ambrosia of Bliss be given
To the holy ones that evil acts perform not.

Songs of Tayumanavar

No Doing is My Own (27/27)

Oh, Father,
Having meditated deep,
Thine devotees cling to Thee,
Aware that there is nothing but Thee.
But sinner that I am
I hold as real this worldly life
That is total maya.
Verily am I unto that
That carrieth on a trade without capital.

Songs of Tayumanavar

The Magic Act on the Ground (1/11)

Like the breathtaking magic feat,
Performed on the ground,
Of piling in empty space,
Universes upon universes
With their cardinal elephants and all,
Is the wonder that He hath done
To make the countless orbs hang
In the infinite space of His Mercy.
Inestimable it is by anyone indeed.

Songs of Tayumanavar

The Magic Act on the Ground (2/11)

The logic of silentness realized
By those who reached the Seventh Land of Yoga *[1]
That is beyond the counts of One and Two usually spoken of,
The Fullness that is perfect,
The One Being without none other,
The Beginning of all else,
The Bliss that is unchanging and everlasting,
The Peace that is the state of coolness soothing.

FootNotes:

[1] The seven Lands of Yoga and those who reach them are enumerated thus:

- 1) Subeccai - Those who have renounced bad associations.
- 2) Vicaranai - Those who have learnt the holy scriptures.
- 3) Danumanasi - Those who have renounced the three basic desires - land, woman and gold.
- 4) Satvapatti - Those who have realized jnana.
- 5) Asanjatti - Those who have performed tapas.
- 6) Patarta Bhavanai - Those who have transcended illusions.
- 7) Turiyakai - Those who have become Siva.

Songs of Tayumanavar

The Magic Act on the Ground (3/11)

Revealing the reward of Grace
That is feet of jnana
To those who have transcended the states three *[1],
Everlasting, unsupported, witnessing all,
As the Beginning of beginnings,
Transcending varietal differences all,
Piercing the darkness of ignorance,
As Purity Immaculate,
The Ocean of Bliss,
The faiths six have in vain sought to reach,
The Life that is Silentness Supreme.

FootNotes:

[1] 1) Thompadam (jiva turiyam), 2) Tatpadam (para turiyam), 3) Asipadam (Siva turiyam)

Songs of Tayumanavar

The Magic Act on the Ground (4/11)

The Ocean of Bliss that all life bestowed,
The goodly ambrosia,
The gem rare,
The gold pure,
The tattva that was seated firm in my heart,
The essence of advaita,
The effulgent light around,
The infinite space filled with light,
The Bliss of ineffable sweetness,
The seven worlds pervaded,
The Being that is past, present and future.

Songs of Tayumanavar

The Magic Act on the Ground (5/11)

The Inscrutable Expertness
By itself blesseth those who have self-realized;
The Imperishable Manifestness Bliss (svarupa ananda)
Before whose effulgence
The worlds fade as flashes of lightning;
The Despair of the Vedas and the countless faiths
That seek to comprehend;
The Holy Being adored
By the celestials of the golden world
And the human beings alike.

Songs of Tayumanavar

The Magic Act on the Ground (6/11)

The Pervasive Siva beyond reach of adoration,
The Wonder wrought by pasa's trick
That maketh He and I two,
The Wisdom that is seated in the unitive state,
The Paraparam that is seated as on peak of Vedas
In the heart of those who know not
The relativity of day and night,
And of remembering and forgetting,
The Space of Finite Intelligence (Chit Akasha)
That Bliss leaveth not.

Songs of Tayumanavar

The Magic Act on the Ground (7/11)

The Fruit of advaita experience,
The Eternity that is yet the despair of countless scriptures,
The Being free of ailments any,
The One that hath attributes none,
The Supreme Intelligence
That of itself
Protecteth and fostereth ever,
Those who by His Grace vision them
Constant in their thoughts,
The Space that is Pure Great,
The God of Bliss that is Self-Manifestness.

Songs of Tayumanavar

The Magic Act on the Ground (8/11)

Oh, mind, that maya createth in diverse forms
As jewels out of same gold!
Thine woes have ended
When meditating on the Self within the Self.
Thou have ripened and blossomed into samadhi bliss.

Sure will I be redeemed by my own self.
Who is there so good to me now as thee?
None, none.
Unto God's Grace thou art, verily.
Dear unto my life thou art, (oh, mind).

Songs of Tayumanavar

The Magic Act on the Ground (9/11)

Of all those the body incarnated
None can discard Thee a bit,
Not even Brahma and the rest of the gods.
Neither heaven nor earth can do without Thee.
It is in ignorance that they describe Thee as asat (unreal).
Thou art sat (real), too - so I adulate Thee.
Thou should now enter the land of Thy birth
So my littleness vanisheth
And greatness I attain. (oh, mind).

Songs of Tayumanavar

The Magic Act on the Ground (10/11)

Even if thou dieth,
Out of grief of having separated from me.
With whom thou have consorted for long.
I will worship in reverence deep
The very ground where thou lieth;
Well will I, by the grace of my Master Mauna Guru
Bereft of "I" and "mine"
Become His own Grace;
I will attain the Siddhies eight
By thee will I be rid
Of my sorrows entire, (oh, Mind).

Songs of Tayumanavar

The Magic Act on the Ground (11/11)

With this birth will end
The unending controversy of myriad births.
I will attain jivan mukti *[1] that none can.
Ah, ha!
Can I compare thee
To the benevolence of rain laden clouds?
Or to the garden in heaven
Where the wishing tree of Kalpaka blossometh?
Can I praise thy greatness enough
In all the seven worlds
Including here below, oh, mind?

FootNotes:

[1] Liberation while still alive.

Songs of Tayumanavar

Leaping Leopard (1/59)

Even as the calf is held out as bait
For the leaping leopard,
Unto it hath Thou placed me
As target for the cosmic mayic horde?
Whatever Thou ordaineth is allright with me.
Grant but Thine Grace Infinite,
Mother-like, to Thine devotees.
Thou! Being Uncreated!
Knowledge-Truth-Bliss!

Songs of Tayumanavar

Leaping Leopard (2/59)

As Being Uncreated,
As Pervasive Intelligence
Dancing in the spaces vast,
He standeth.
Adored by Brahma and Vishnu is He.
He granteth the heavenly vision
For my stony heart to melt.
He crushed to dust the roots of my karma.
He that is Golden Fullness.

Songs of Tayumanavar

Leaping Leopard (3/59)

Tapas have I performed little,
False have I been at adoration of Thy Feet,
When wilt Thou grant Thy Grace,
Oh, Thou, Lord of Puliyr
That I may join the company
Of Thine devotees true
And showering flowers fresh
And raising my hands above my head in devotion
Dance and melt and be redeemed?

Songs of Tayumanavar

Leaping Leopard (4/59)

Oh, heart! How many days will it take
For me to vision and adore my Lord?
He that is our Father.
He of the temple of jnana-space.
He, the Pure One that is my very life.
He that is the Pure Space.
He that is of Bliss Form Eternal.
He that is Supportless ever.
He that is Blemishless.

Songs of Tayumanavar

Leaping Leopard (5/59)

He is the benevolent cloud
That raineth copious in the hearts
Of those who visioned Him.
He is the thunderbolt that falleth
On the city
Of those that discard Him
And that crusheth our karmas, too.
He is the Lord that danceth
Before those that adore Him.
To recount all His Forms is verily
To see nothing but the Vast Spaces empty.

Songs of Tayumanavar

Leaping Leopard (6/59)

If Thou who is Space
Intermingle with the space of my heart,
I will go about like the beaming eye
And the heavenly sun that lights it up.
Oh! Thou, possessed of the light of triple eyes
That danceth in the assembly of space,
With Ganga's waters dancing,
With the crescent moon dancing,
With matted locks dancing,
Festooned in fragrant konrai blossoms.

Songs of Tayumanavar

Leaping Leopard (7/59)

When is it that Thou granteth me
The lifeboat of Thy Feet
That would save me from being drowned
In the sea of passion of damsels
Bedecked in fragrant flowers?
"Rise and protect us, oh, our Lord!"
Thus do the celestials adore Thee.
Oh! Father! Thou, Bliss Being
Of Form shrouded in ashes white!

Songs of Tayumanavar

Leaping Leopard (8/59)

Thy Form is Bliss Knowledge.
Thy Temple Golden is the heart of Thy goodly devotees.
Thus in rapture
Thou danceth in the arena of space.
Oh! Thou, the celestial Kalpaka Tree!
Unless I reach the cool shades of Thy golden Feet,
The sinner that I am, hath chance none
Of escaping the horrors
Of this scorching sun of worldly maya.

Songs of Tayumanavar

Leaping Leopard (9/59)

Unless I realize Thee,
Who is inseparate as my life of life
And attain the state of sleep and sleep not,
Is there any comfort for me?
Oh! Thou, who createth worlds all
From OM *[1] that is Letters Five *[2]
Guides me in ways amiable.
Oh, Pervasive Siva Supreme!

FootNotes:

[1] Primal sound or nada.

[2] Si Va Ya Na Ma (praise be to Siva)

Songs of Tayumanavar

Leaping Leopard (10/59)

Thou, One Being
That shineth as Nine Forms *[1],
Siva, Brahma and the rest
That the scriptures speak of!
When did my mind,
That confereth not oneness on me,
But seeking solely the sinful senses,
Prepare the way for recurring births?
When did it dash into me
Like the doe of the desert?

FootNotes:

[1] 1) Brahma 2) Vishnu 3) Rudra 4) Maheshwaran 5) Sadasivam 6) Sivam 7) Sakti 8) Nadam 9) Bindu

Songs of Tayumanavar

Leaping Leopard (11/59)

Thou art the Deep Sea
Into which flow the six shining faiths
As unto rivers mighty!
Thou art the Flood of Supreme Bliss
That rushed and spread
And seeping into the thoughts
Of the holy beings
Of doubt free clear vision,
Expanded vast into the universes countless!

Songs of Tayumanavar

Leaping Leopard (12/59)

Whether I walk, run or stand,
Whether I lie, my thoughts undistracted,
Or sit in positive body,
My heart ever yearneth to listen
To messages of godly Grace.
I shall cramp it into the mindless tub of purna (perfection)
And will woo the sleep of Supreme Bliss to enfold me.

Songs of Tayumanavar

Leaping Leopard (13/59)

Thou, my heart, that thinketh unthinkable thoughts!
Leave off thine distress.
My eyes! Do thou close in sleep.
I swear to thee,
I shall attain mukti
By the grace of silentness
That the gracious triple eyed God would confer.
Nothing that we cannot accomplish.
All good things will with us be.

Songs of Tayumanavar

Leaping Leopard (14/59)

"I am a primal being" -
Thus was I speaking.
To make me hang my head in shame
He, the Primal Being, Himself in fullness appeared
And conferred incomparable bliss
And consumed all my sentience
And made me lose my consciousness
And caused the state of silentness.
What more am I to say?

Songs of Tayumanavar

Leaping Leopard (15/59)

To me who performed neither charity nor penance
Thou came as the Silent Sat Guru,
That I may realize the truth of silentness.
Compassionate indeed wert Thou
To me, so frail.
Now, is it not bliss forever
To my thoughts?
Oh! Thou, the Supreme One
Truth-Knowledge-Bliss!

Songs of Tayumanavar

Leaping Leopard (16/59)

I have no will of my own.
Thou art the inexhaustible Treasure
That dispeleth the blemishes of my mind.
Oh! Thou, Being Pervasive!
It is for Thee to come to my succor.
It is for Thy inseparate Grace to redeem me.
Is it meet that Thou keep quiet in future?

Songs of Tayumanavar

Leaping Leopard (17/59)

Will the spacious mansion,
Women, children and the rest of worldly things
And treasures precious go with thee
When life leaveth the body?
Oh! Foolish mayaic mind!
In the future, thou come here
And learn of the support silentness giveth,
The silentness the Silent One (Mauni) firm placed in me.

Songs of Tayumanavar

Leaping Leopard (18/59)

This body of foul odor,
The walking habitat of nine orifices,
The paste that is made of rice,
The fleshy chamber that holdeth
The pot of triple impurity,
The karmaic horde that cometh,
Swelling like the flood of rivers,
The mire teaming with worms -
Will this dog that holdeth on to it
Ever liberation attain?

Songs of Tayumanavar

Leaping Leopard (19/59)

Impermanent is the illusory world.
It is the mirage of the desert -
What if I know all these for truth?
Can I abandon it?
Thou, that was seated
In the shade of the wild banyan tree!
Oh! My Lord! My Father! My King!
The Ambrosia that hath eyes triple!

Songs of Tayumanavar

Leaping Leopard (20/59)

Thou, great King of triple eyes,
That eternal sitteth with the Four (Rishis)
Under the wild banyan tree,
Wearing the silentness that is ambrosial;
Unless Thou grant me
The silent trance of Bliss
With heart that melteth in love for Thee,
My sigh will verily be my last breath,
The dananjayan *[1] that lingereth before death.

FootNotes:

[1] The last of the ten vayus (airs) to quit the dying body.

Songs of Tayumanavar

Leaping Leopard (21/59)

Tongue have I to praise Thee.
When silentness I observe,
I have the Grace Mother of silentness
To protect me like a child.
Thou, the Bliss Permanent, art there.
I am there to seek Thy refuge
And my heart is there,
Melted like wax in fire,
Seeking to reach Thee.

Songs of Tayumanavar

Leaping Leopard (22/59)

Pelting stones *[1],
Striking with the bow on hand *[2],
Praising with words sweet *[3],
Adoring with tender leaves green -
Thus in ways diverse
Thy tribe of devotees reached redemption.
What shall I, bereft of love, do?
Thou, the Gem of Guru of triple eyes
That direct appeared
To those who hold to nonkilling
As penance true!

FootNotes:

[1] Sakya Nayanar, celebrated in Peria Puranam.

[2] Arjuna, who performed penance towards Siva recounted in Mahabharata.

[3] Manicavacagar in Tiruvacagam.

Songs of Tayumanavar

Leaping Leopard (23/59)

O! My Heart! Give up this "I"-ness;
If thine sentience awakeneth,
Alas, thou will have to face a new birth;
Why this devilishness on thy part?
Stand in the way proper;
Thou will realise
The Truth-Knowledge-Bliss State unique;
The eight Siddhies too,
All by themselves.

Songs of Tayumanavar

Leaping Leopard (24/59)

Except that by words I repeatedly said
"Mauna, ""mauna" (silentness),
Did I ever plunge myself
Into the perfect trance,
Losing the mind in totality?
Illiterate fool that I am,
What shall I do now?
Thou, who art the Causal Factor of all worlds!
Thou art the Omnipotent Silentness
That is the Ocean of Unending Bliss!

Songs of Tayumanavar

Leaping Leopard (25/59)

To the foot of the Wild Banyan tree
Belongeth the Causal Source of Silentness
That revealeth the Vedas and Agamas;
If that is visioned,
The mercury that it mind
Which moveth with world and women
Will see its end,
And the Siddhies eight will attained be.

Songs of Tayumanavar

Leaping Leopard (26/59)

Having adored in humbleness
The Siddha Mauni *[1],
The Northern Mauni *[2]
And the Sacred Firepit Mauni *[3],
I attained the primary silentless three *[4],
Beginning with silentness of sound.
None the meditation that I know of
Except the daily silentness.

FootNotes:

[1] The Guru who gives upadesa.

[2] The Guru Supreme - Dakshinamurti.

[3] The Guru who ordains - Deeksha.

[4] Silentness of word, silentness of mind & silentness of body.

Songs of Tayumanavar

Leaping Leopard (27/59)

Lo! I did behold Thy Grace.
There is a way of beholding myself
Grace transformed.
That, too, I attained.
I sipped and drank deep
Of the Bliss that satiateth not.
And having drunk of it, I rested.
Verily I attained the goodly mukti.
Oh! Pervasive Being,
Nothing do I want!

Songs of Tayumanavar

Leaping Leopard (28/59)

The ascending breath *[1] driven down to muladhara *[2],
The dumb *[3] mantra showered up the clouds of fire *[4] -
That practice I could not attain.
But when the Silent Guru that upadesa gave *[5]
Conferred it on me,
I tasted its sweetness.
And beyond will I taste
The ambrosia in the cranial regions *[6].

FootNotes:

[1] Prana

[2] The basic of the six centers between the anus and the genitals, the solar plexus.

[3] Ajapa or the unarticulated form of mantra, OM.

[4] Kundalini energy lying dormant in the muladhara is roused to ascend upward to the cranial regions.

[5] See footnote 1, [verse 27:26](#) ante.

[6] The summum bonum of yogic practice.

Songs of Tayumanavar

Leaping Leopard (29/59)

Oh! Pervasive Light Divine!
Unapproached by word or meaning of word.
I have not seen Thee
The way the holy men of hard tapas saw.
Nor doth my mind pursue the way of yoga.
In between, my mind oscillateth in bewilderment
And I lie sobbing and weeping aloud, day and night.

Songs of Tayumanavar

Leaping Leopard (30/59)

Art Thou the Pure Effulgent Light
Of Divine Knowledge
That taught me to seek knowledge
Inside and out,
Even though I had knowledge little?
Art Thou the King of indefinable Bliss?
Art Thou the Kundalini that giveth ambrosia?
Is it after seeing my distress
That Thou sought the shades of the wild banyan tree?

Songs of Tayumanavar

Leaping Leopard (31/59)

Thou art the Munificent that giveth me all
And yet I do not adore Thee even in the ritualistic way.
I do not offer Thee even grass or green leaves
And in worship stand,
Nor do I practice yoga,.
Nor learn gracious ways of conduct.
How shall I be redeemed,
Oh, Being Pervasive?

Songs of Tayumanavar

Leaping Leopard (32/59)

Nothing there that I know
Oh, Lord of my heart!
But listen, these are the things that I always knew:
Night and day, hill and dale,
Forest, mountain and roaring sea,
Home and places of public resort,
Mind and other tattvas
That constitute the maya.

Songs of Tayumanavar

Leaping Leopard (33/59)

To this sinner
Who falleth into the sea of lust
Of ruinous damsels,
He wondrous granted
The rescue boat of His Feet.
He the Dancer of Bliss
That danceth in the radiant arena
To thrill in rapture
The heart of His loving devotees.
He, the apple of my eye.
He, my Father Loving.

Songs of Tayumanavar

Leaping Leopard (34/59)

Is it because,
To grant Thy grace
To this sinner of impure heart
Would be infra dig -
That Thou hath not melted towards me?
Thou, the Radiant Being
That danceth in Tillai
For thy loving throng of mukatas to witness
with tears gushing in perfect love for Thee.

Songs of Tayumanavar

Leaping Leopard (35/59)

"Of poison is their glance,
Temptresses art they,
Baffling art their tantrums,
Thou hath weakened far under their influence" -
Thus thinking, He took the form of compassion
And seated Himself under the wild banyan tree.
Oh! Hard heart!
Why did thou not perform penance
For me to find the time appropriate
To adore that King, in love intense?

Songs of Tayumanavar

Leaping Leopard (36/59)

"Bliss, Bliss. Is it to be actionless" -
Thus did they daily say.
Even though I have been listening to it
In my ignorance I paid no attention
To the words of the Silent One (Mauni)
And so out of my foolishness,
I have been wandering
In the awesome wilderness of maya.
Alas! Alas! Such is my fate.

Songs of Tayumanavar

Leaping Leopard (37/59)

As days wear on,
Life cometh to an end
And the truth dawneth
That life is a dark dream.
Yet were we in the belief
That kith and kin were the sole support,
What will we do when death arriveth?
Oh, heart! Is there anyone
So perfectly foolish like us
In all this world?

Songs of Tayumanavar

Leaping Leopard (38/59)

How many the seas, how many the mountains -
So numerous are the karmas
And the bodies for those karmas.
Numerous indeed are they,
Unto the sands on the shores of sea.
Before I shuffle this mortal coil,
Can you not remove this curtain of darkness,
So I may vision Thee.
Oh! Thou, Pervasive Being Fullness?

Songs of Tayumanavar

Leaping Leopard (39/59)

No thought I think
That is not thought of Thee.
And when I think,
Doth the karma that is so primal
Arise without Thee?
Oh! Thou, the Flame of the gemset radiant lamp
That danceth on the floor
Of the lotus of the heart
Of those who have realized their Self
And neared Thee
And danceth in the golden arena, too!

Songs of Tayumanavar

Leaping Leopard (40/59)

Having surrendered me and my heart
Into Thy hands,
Is there any logic
In my blaming the deceitful karma?
Only for those who are immersed
In the waters of Bliss Supreme,
Headlong like the cataract
That seeketh the fall
Is the Wise One of Tillai
Easy come by.

Songs of Tayumanavar

Leaping Leopard (41/59)

Oh! Foolish heart full of deceit!
When the cruel messengers of Death arrive,
Can they be for the devotees of love true?
No. Except for it be the blissful crimson feet -
That danceth in the arena -
To match the canoe shaped feet
Of the Mother that created the world,
Except for it be, none the refuge there is.

Songs of Tayumanavar

Leaping Leopard (42/59)

When thou slowly advanceth
Into the nature of Godhead,
What matters it
What the world that fleeteth like lightning sayeth?
Oh, heart, who hath realized
That the hand which gestured the chinmudra
In the Void is the Truth Finite,
Thou and I then both become
Ailment (of birth) free.

Songs of Tayumanavar

Leaping Leopard (43/59)

Oh, Heavenly Being of Bliss!
Bless me that I merge in Thee
That is beyond the vision of human knowledge
And of revealed scriptures.
Sure it is that I realized
Thou and the Sakti art
Mother, father, kith and Guru
And the Being Primal.

Songs of Tayumanavar

Leaping Leopard (44/59)

Art Thou not familiar yet with my cry, day and night,
"Thou art the Refuge. Thou art the Refuge."
Oh! Thou, the Silent One
That melteth even the stony heart
Of those that adore Thee!
Is it not when Thy Grace falleth on me
That I will experience that Knowledge Bliss?

Songs of Tayumanavar

Leaping Leopard (45/59)

When it is realized
That everything is the Will of Siva,
Is there any place of refuge
But His Sweet Grace?
Oh, heart!
Do thou stand firm on it.
Then by Thee will I be redeemed.
What availeth it that I be plunged
Into the prolonged illusion of this wide world?

Songs of Tayumanavar

Leaping Leopard (46/59)

Oh, Light! Awareness of Light!
The Bliss that welleteth up in the rapture of that Awareness!
The Thought that enjoyeth that Bliss!
The Void that consumed that Thought!
The Joy that ariseth in the Void!
Even after seeing the determination of Sukha *[1]
I have not become doubt free,
Nor revere those who have become doubt free.
What shall I do?

FootNotes:

[1] Sukhi Rishi renounced the world even at birth and so remained for the rest of his life.

Songs of Tayumanavar

Leaping Leopard (47/59)

Dying is unto forgetting.
Being born is unto remembering.
Alas! Limitless indeed are deaths and births.
When is the day
That I, Thy slave, am free
Of this sorrow that is birth and rebirth?
Oh! Thou, Being Pervasive!

Songs of Tayumanavar

Leaping Leopard (48/59)

The organs of the intellect are but maya.
The pomp that this body is,
Is but a pond for the I to swim about.
The I that was placed in it
Hath no sentience of its own.
Thou gathered them together and made them dance.
Lovely indeed is this play, oh, God!

Songs of Tayumanavar

Leaping Leopard (49/59)

Oh, mind, Thou art a vicious monkey
That hath seized me and all things around!
Do not transform me your way.
Oh! Void of Grace,
I shall be the way Thou art.
In a word will I enter into the trance of Grace
And sport in Pervasive Bliss Perfect.

Songs of Tayumanavar

Leaping Leopard (50/59)

Oh, heart, come thou here.

Bundle up all your evil ways.

Who art thou that should frequent here?

Advice in the thousands have I given thy foolish head

Yet will thou not understand?

Damned be thou!

You will see that I will murder thee. I will vanquish thee.

All by my Lord's Grace alone.

Songs of Tayumanavar

Leaping Leopard (51/59)

Every month a moon is born and dies.
Thou hath not kept this in thy thoughts.
Oh, empty, despicable heart!
In scriptures, in human logic,
Can He not be discerned?
In bindu, in nada,
Can He not be contained?
Such is that Heavenly Being.
Do thou seek Him!

Songs of Tayumanavar

Leaping Leopard (52/59)

Thou art the Awareness
That is all pervasive.
Yet, who is it that prevented Thee
From knowing the distress in my heart?
Thou art the Ocean of Compassion
That riseth and swelleth breaking all dams
For those who adore Thee in body and mind
With love intense.
Oh! Thou, Divine Teacher of Wisdom Perfect!

Songs of Tayumanavar

Leaping Leopard (53/59)

The pleasures of worldly women and of gold
And of the illusory impure body -
All these they hold as real.
The wisdom of Thy devotees,
The sure goal of liberation,
The scriptures true -
All these they hold as false.
Of the friendship of such men of untruth
When shall I be rid?
Oh! Thou, that is Pervasive Perfection!

Songs of Tayumanavar

Leaping Leopard (54/59)

Unto the rotten fruit am I
In distress that karma has wrought.
Will the time be
When I am ripe to receive the vision clear?
Oh! Thou, Being Exalted
That danceth to the exultation of Thine devotees
As light, love and unending bliss -
All rolled into one!

Songs of Tayumanavar

Leaping Leopard (55/59)

O Lord! Who destroyed the Cities of the unholy
That sought Thee not;
Thou created me
Who hath little love for Thy Golden Feet,
And fettered me in this world
With the lengthy chain of Karma,
And thus made my heart in spirit droop.
Oh! Thou, who owneth all!
All these are but as ordained.
What is it that I have done?

Songs of Tayumanavar

Leaping Leopard (56/59)

Like the dancing whirl and the potter's wheel
They but go round and round the country and wilderness.
What else will those wretches,
Who performed not tapas by Thy Grace,
Do when the God of Death cometh seeking them?
Oh! Thou, the Flame of Knowledge that is Pervasive Bliss!

Songs of Tayumanavar

Leaping Leopard (57/59)

What availeth learning and listening,
If they still wander about in lust?
They have but learnt the art of the whirl
In gyrating pleasures.
Oh! Fully foolish heart!
Do thou put thine faith entire
In the congregation of devotees true
Who waxeth in virtue overwhelming
And waneth in blemishes rare.

Songs of Tayumanavar

Leaping Leopard (58/59)

Tender unto mother Thou came
As the Guru of silentness
And made me aware that
Thou and I are not entities separate.
Thus did Thou prevent me
From straying into worldly ways
And protected me as Thy liege child.
Oh! God Supreme!
Is there anything that I can do to recompense Thee,
Impoverished that I am to the extreme?

Songs of Tayumanavar

Leaping Leopard (59/59)

Without letting me wander
Like a man in a fit of fury,
Thou gave me a body bouncing in health.
With tenderness as unto a mother
Until this day,
Thou appeared before me and instructed me.
Oh! Thou, the Silent One,
Now will I perform the iyama
And the rest of the eight limbed yoga,
Even as the books have taught.

Songs of Tayumanavar

Unreal Attachment to the Body (1/82)

If attachment to body is unreal,
What is the attachment to be that is real?
God's benign Grace, obviously.
Examine this deeply and see.
The one Word of the Silent One alone is Truth.
Hold onto it firmly and see.
All the rest is empty.

Songs of Tayumanavar

Unreal Attachment to the Body (2/82)

When you see close,
The elements earth and the rest
Are but the manifestations of that Being Supreme.
Oh, heart, we shall straight seek
To stand in Divine Grace.
What else are we to learn in the future?

Songs of Tayumanavar

Unreal Attachment to the Body (3/82)

When the reality of Truth dawneth
Will there be room for the unreality to exist?
My Lord! The firm state of desirelessness hath come not yet.
How then can the state of being Thy vassal be?

Songs of Tayumanavar

Unreal Attachment to the Body (4/82)

Ignorance overweening
Ignorant I stand.
To such as me knowledge is but empty show.
Thou instructeth and I learn.
Is it because of this relation
That I am given the name of knowledge, too?

Songs of Tayumanavar

Unreal Attachment to the Body (5/82)

"Be thou action free."

Oh, heart! Where have thou left that truth

That was taught to thee?

Thou argued and argued

Like the disputant that wantonly came.

Where is thy wisdom?

Where is thy knowledge?

Songs of Tayumanavar

Unreal Attachment to the Body (6/82)

If thou realize all the phenomenal world is unreal,
Is not sorrow and joy also unreal?
When is the day that I am to be
In the bounds of advaita exalted,
That leaveth me not, above or here below?

Songs of Tayumanavar

Unreal Attachment to the Body (7/82)

Is it candy or honey or juice of fruit or milk?
How shall I describe that which is beyond my words?
Such indeed is the ambrosia that wellet up in the center
Of the bowl-like mystic heavenly moon
Which the Silent One in silentness showed.

Songs of Tayumanavar

Unreal Attachment to the Body (8/82)

Will the chronic ailment that knoweth no relief be cured
By listening, contemplating and clarity of thinking?
Only those who seek and espouse meditation true
Will the unreality of birth-death leave.

Songs of Tayumanavar

Unreal Attachment to the Body (9/82)

Will those who care not for the illusory world
Ever be caught in the earth and the rest of tattvas?
They will seek the state of benignant Grace.
This their way. Know ye thus, oh, thou, heart.

Songs of Tayumanavar

Unreal Attachment to the Body (10/82)

All world is unreal.
If this you realize,
Then the Grace that dawneth there
Is alone the real.
Do thou follow it in love intense
And reap the fruit of the experience.
That indeed is the way appropriate.

Songs of Tayumanavar

Unreal Attachment to the Body (11/82)

The Vedas and Agamas all
Speak of Him as Bliss Perfection
And Essence of Truth.
Have you not noticed that?
And why do they say so -
Have you thought deep about it?
Oh, heart, speak!

Songs of Tayumanavar

Unreal Attachment to the Body (12/82)

Instead of standing straight
In that state of silentness
Thou wandered about loud mouthed.
Woe unto thee!
Think deep and thaw
For Him on whose head
The snows of Ganga thaw into wavy streams.
Melt Him with thy tongue
And thy stony heart will melt.

Songs of Tayumanavar

Unreal Attachment to the Body (13/82)

Thou, silly mind!
All worldly existence is but a dream,
Know ye.
Truth this is, I tell you.
Do thou learn to sing a song
That will lift me
Into that region beyond imagination
And there keep me actionless.

Songs of Tayumanavar

Unreal Attachment to the Body (14/82)

Will evil ways ever reach
The holy ones that constant hold -
"All, all is Will of Divine Grace?"
No, never will they.
Only to Bliss will their ways go.
Will Vedic music reverberate aught else?

Songs of Tayumanavar

Unreal Attachment to the Body (15/82)

Possessed of ear, impervious to words,
Hard as pelted stone or potsherd or clay,
Thou made me stand as one of dark heart.
Is this just?
Oh! The Being Uncreated!
An imposter I am not.
May Thou, Thyself judge!

Songs of Tayumanavar

Unreal Attachment to the Body (16/82)

That Substance (God) and the soul
Art both of the same category, Chit (Spirit),
So the scriptures say.
No doubt about it.
The silent trance
That the Agamas speak of
Is but dvaita, however considered.
But advaita is when
The union of the two taketh place.

Songs of Tayumanavar

Unreal Attachment to the Body (17/82)

Real indeed is the Siva-awareness
That cometh radiant through Vedic beginnings,
Oh, heart!
Is this bodily attachment a reality?
Do thou realize the truth clear.

Songs of Tayumanavar

Unreal Attachment to the Body (18/82)

The Lord is He
Who devised the way of reaching the silentness
That is subtle beyond perception.
A vassal am I to all life He created.
And so, little room is there to speak
Of I and mind.
Long, long may live the protective Feet
Of our Holy Guru who taught:
"Be thou rid of desires all."
Only to those of divine knowledge
Who thus adore in directions all,
Will the fruit of Bliss in the hands be.

Songs of Tayumanavar

Unreal Attachment to the Body (19/82)

Only the goodly tribe of Silent Ones,
Beyond the approach of thought and speech
Art the holy ones.
Know it is they who possess
The imperishable path of mukti.

Songs of Tayumanavar

Unreal Attachment to the Body (20/82)

Oh! Light of mine eyes!
Thou, sugarcane of silentness.
Thou art of the nature of light within light
That all cares uproot.
Why hath Thy heart not softened toward me?
None other the way can I have vision of Thee.
None other the support that I have.

Songs of Tayumanavar

Unreal Attachment to the Body (21/82)

When it is with ignorance,
It partakes of its nature.
When it is with knowledge,
It stands that way.
By attributes it (Soul) is Sat-Asat (Real-Unreal).
It receiveth awareness
Only when Grace imparteth it
And taketh the name of knowledge.
This, the truth.

Songs of Tayumanavar

Unreal Attachment to the Body (22/82)

He is the Holy Form combined
Of Guru, Linga and Sangamam *[1].
Only those who are not given
This body that is the seed of birth
But are vouchsafed the vision of Grace
Can Bliss enjoy.
What will they get
Who the rest get?

FootNotes:

[1] Saiva faith as an aggregate of Guru, Siva image and gathering of devotees.

Songs of Tayumanavar

Unreal Attachment to the Body (23/82)

He hath the skin of tiger.

He hath the army of bhootas *[1].

He begs and still protecteth all.

He of golden locks filled with gushing waters.

He is the Holy One of triple eyes.

Nothing impossible for those who find refuge in Him.

Everything desireable, they full possess.

FootNotes:

[1] Goblins.

Songs of Tayumanavar

Unreal Attachment to the Body (24/82)

Why speak day and night
Of the Bliss Being beyond words as We?
Those who have attained
Sivajnana true
Will say: "We are not."
That indeed is the way
Of having become silentness.

Songs of Tayumanavar

Unreal Attachment to the Body (25/82)

Oh! Lord Arunagiri *[1], Father!
Who is it there that spoke
The One True Word like Thee?
The men in the world here below
Despaired that it is impossible to speak it.
The peerless God of triple eyes - my Father -
But gestured his hand in directions four *[2].

FootNotes:

[1] Arunagirinathar, the sinner turned saint from Tiruvannamalai, who composed Tiruppugal in honor of Murugan.

[2] Dakshinamurti gesturing the Cinmudra to the four saints - Sana-ka, Sanadhana, Sanandhaya, Sanarkumara - in silentness under the wild banyan tree in Kailas.

Songs of Tayumanavar

Unreal Attachment to the Body (26/82)

What availeth it
If thou bundle and preserve
The palm leaf scroll that hath lost
Its binding hole and tie?
So, too, is this body.
Well may they stand as consciousness pure,
They, the holy ones,
Rather than return to this world below.
But even if they do,
Unto the Uncreated Being will they be
Witnessing all, uninvolved.

Songs of Tayumanavar

Unreal Attachment to the Body (27/82)

If in the impure heart
Of this deceitful thief,
It is said
The Lord of Pure Grace,
Who beareth the waters on His matted locks,
Will not be,
Then can it not be said
That it is correct to claim
That He is not all pervasive?

Songs of Tayumanavar

Unreal Attachment to the Body (28/82)

Do not be wrestling with the tattva devil
And be breaking thy head.
Seek to hold the Gracious Lord of silentness
Ever in thy heart.
Then will thy hands lift of themselves in adoration
And thy eyes will throb in the desire of seeing Him.

Songs of Tayumanavar

Unreal Attachment to the Body (29/82)

Will I, who whirl in distress
To the command of the karma past
Attain Thy unbounded Grace?
Oh! Guru of prowess great,
The Silent One!
That comprehendeth all
In Wisdom Divine!
Pray, speak!

Songs of Tayumanavar

Unreal Attachment to the Body (30/82)

Oh! Lord of eyes three,
Functions three,
Gods three,
That pours His Grace on worlds three.
Thou, who is tender as unto a mother,
Is there a God like unto Thee?
Pray, speak!

Songs of Tayumanavar

Unreal Attachment to the Body (31/82)

In loving thoughts I held Thee dear
And there I stood, adoring Thee in full.
Beyond that I knew not
But oh, Silent One,
When will the state of supreme trance come?
I know not.

Songs of Tayumanavar

Unreal Attachment to the Body (32/82)

In knowledge higher, I will lose my ignorance
And there standing as knowledge higher
I will be inseparate bliss filled.
If thus I become attributeless
Then will I no more birth desire.
I would long to stay in this body itself
Forever (as jivan mukta) oh, Lord!

Songs of Tayumanavar

Unreal Attachment to the Body (33/82)

Despising this body
And feeding it not proper
Will they seek to abandon it?
Intense I desire to have this body.
I have not yet learnt the truth
About this body.
Oh, Lord! Thou knoweth all.

Songs of Tayumanavar

Unreal Attachment to the Body (34/82)

Oh, Lord! Do Thou not know me?
Why did Thou leave me
To wander in aimless ignorance?
Will the calf, if it loseth its way,
Go to hill and bush?
Will it not seek its mother?

Songs of Tayumanavar

Unreal Attachment to the Body (35/82)

When I attain not, bathed in Divine Light,
The undisturbed bliss of samadhi trance,
Why did I remain,
Bearing the burden of this body, my Lord?
Grant me the Grace of Thy silence of divine potent.

Songs of Tayumanavar

Unreal Attachment to the Body (36/82)

What have we gained here
Talking constant of the body's burden?
By the body will bliss by itself be *[1].
Why this misery then?

FootNotes:

[1] The importance of preserving the body in sound condition so as to facilitate
yogic practices is emphasized here on the lines of Tirumular's
teaching.

Songs of Tayumanavar

Unreal Attachment to the Body (37/82)

The days when thou wert tossed about
In the ocean of misery are gone.
Be thou now in the Ocean of Bliss.
That Bliss will soon be,
To gently dissolve you
In the torrent of thy loving eyes.

Songs of Tayumanavar

Unreal Attachment to the Body (38/82)

To dissolve and dissolve
In the torrent of my eyes,
To think of Thee constant in love
And to hasten toward transcendental samadhi -
These Thou gave me, oh, the Silent One!
And I gave Thee my self entire.

Songs of Tayumanavar

Unreal Attachment to the Body (39/82)

Oh, stony heart!
If day and night
Thou art steeped in love surpassing,
Will not even stone melt?
Why did thou then think of ways unbecoming?
When thy self forever died
Then was bliss instant true.

Songs of Tayumanavar

Unreal Attachment to the Body (40/82)

Myself I gave.
The moment I gave, I tasted Bliss.
And forever I lived close to Thee
And I received Thy Grace
And was redeemed,
My birth's bonds sundered.
I, Thy vassal lowly.

Songs of Tayumanavar

Unreal Attachment to the Body (41/82)

*"Birthlessness we attained,
Silentness we learnt" -*
What is there to speak thus?
When uninterrupted Bliss envelopeth thee
And thou art lost wholly in it
And speech becometh paralyzed,
How will tongue speak?

Songs of Tayumanavar

Unreal Attachment to the Body (42/82)

He spurned the God of Death.
He burnt the God of Love.
For all the world to wonder
He turned the ocean of milk
To follow the Infant *[1],
So he may feed.
What will they get
Who seeketh not His mighty Grace?

FootNotes:

[1] The infant referred to is Upamanyu Muni, son of Vyagrapada Muni.

The baby, Upamanyu, hungry, cried for milk and Siva gave him the ocean of milk.

Songs of Tayumanavar

Unreal Attachment to the Body (43/82)

Their eyes in tears flowing
Unto as a heavenly torrent,
Their hands in adoration upraised,
Saying "Oh, Waters of Ambrosia,
Mountain of Bliss."
Only the hearts of devotees such as these
Art filled with light of knowledge divine.

Songs of Tayumanavar

Unreal Attachment to the Body (44/82)

He of the russet matted locks
That beareth the infant moon,
He that is beyond description,
He that is wreathed in fragrant konrai blooms -
Verily, He sat under the wild banyan tree
And taught a Word
That all may redeemed be.

Songs of Tayumanavar

Unreal Attachment to the Body (45/82)

Swooned in the senses five,
I, Thy slave, am tossed in distress,
My thoughts distracted.
Oh! Thou, the Silent One
That is the goodly Cit! Siva!
Will there be birth again,
If I but devote myself in frenzy at Thy Feet?

Songs of Tayumanavar

Unreal Attachment to the Body (46/82)

Will a full vessel hold any more water?
What will they aspire for
Who hath known silentness?
Oh! Thou, the Learned One of Kailas
Who weareth the crescent moon!
Oh! Thou, the Holy One of Vedas
Of crimson-hued form, speak!

Songs of Tayumanavar

Unreal Attachment to the Body (47/82)

Oh! Thou, bearing the axe, the deer and the trident!
Wearing the matted russet locks,
Studded with the moon,
Riding the mount of bull,
Clasping Sakti on the side,
Sporting the red eyed serpent
And placing Thy Feet on my head,
Thou, Thou, my refuge art!

Songs of Tayumanavar

Unreal Attachment to the Body (48/82)

A benevolent sweet cloud is my Lord,
Of triple eyes is He,
An ocean of juicy ambrosia is He,
A candy of sweetness exceeding is He,
The Primal Being unique is He,
The everlasting is He,
The All Pervasive is He,
The Immaculate One is He,
The Pure One that filleth all in fullness,
Our refuge ever and ever.

Songs of Tayumanavar

Unreal Attachment to the Body (49/82)

Seated under the shade of the wild banyan tree,
He in order taught
The Truth untaught yet
To the blemishless tapasvis -
Sanaka and the rest.
He, the Sun of Divine Jnana,
Siva, the Silent One.

Songs of Tayumanavar

Unreal Attachment to the Body (50/82)

The jnanis in whom
Acts of body and mind in yoga merge -
Do they any peer have?
Will they ever in passion's distress live?
Oh, soul! In the frontier beyond I-ness,
In impassive quiescence be thou.

Songs of Tayumanavar

Unreal Attachment to the Body (51/82)

In quiescence dawneth Bliss.
Why this alluring yoga now?
Will it (Bliss) ever be
From the I-ness of thy little knowledge?
Seek to answer not,
Ye, that is a rigorous practioner of karma,
A child thou art, yet.

Songs of Tayumanavar

Unreal Attachment to the Body (52/82)

Art thou not there,
Even in the state of meditation
Where thou art lost?
Puzzled be thou not,
Thou who art speechless.
Even when thou art lost,
Thou will still be.
Thou art forever there.
Distressed be thou not.
Bliss there is, come!

Songs of Tayumanavar

Unreal Attachment to the Body (53/82)

"Come, come" -

With the eyes that beckoned Bliss thus

Thou wept "Aha, aha," oh, soul!

Hearken ye,

Thou gave all for us,

And as thou gave, so do thou stand.

Songs of Tayumanavar

Unreal Attachment to the Body (54/82)

Think not of impermanent things.
Speak not of the unspeakable things within thee.
Godly indeed is the path
That came in the wake of Guru Holy,
Who in compassion leadeth to Bliss.

Songs of Tayumanavar

Unreal Attachment to the Body (55/82)

This the way,
This the way not;
If thus ye speak
Ill becoming indeed;
Those who visioned Grace
Spoke to thee alone
And for thy sole benefit;
And from that very moment
All, all, is Void Vast,
And thou seeth all, all.

Songs of Tayumanavar

Unreal Attachment to the Body (56/82)

"Unreal is world all" -

Thus can none renounce

As unto Pattinathu Pillai.

Non pareil indeed his

Renunciation of mind;

Of such, think of the one

That is most suitable to you.

Songs of Tayumanavar

Unreal Attachment to the Body (57/82)

Thinking and thinking not,
Seeing and seeing not,
The light within thee -
If thus once you meditate,
Will not the Flood of Bliss
Spread in directions ten
Overflowing its banks?

Songs of Tayumanavar

Unreal Attachment to the Body (58/82)

If I-ness cometh and assaileth me,
Will not there be the mayaic elements?
Listen, Thou, of Wisdom supreme!
As though I were Thy friend
Invisible within Thee,
Be Thou forever within me.

Songs of Tayumanavar

Unreal Attachment to the Body (59/82)

When I asked of Thee, my Lord,
*"Grant me the state that knoweth not
I and thee and this and that,"*
Thou revealed to me things in the way,
Which a mother cannot do even to her child.
Thou made me know in the heart of my heart.

Songs of Tayumanavar

Unreal Attachment to the Body (60/82)

Those who spoke
Will not in transcendental meditation be;
Those who went into meditation
Will not speak to thee;
The Great One sitteth,
Silent and Rapturous within
Under the shades of the North Banyan Tree,
Gesturing with His hand
In meditation transcendental.

Songs of Tayumanavar

Unreal Attachment to the Body (61/82)

Why doth my Holy Father
Thus in meditation transcendental sit?
That thou know not.
Is it not that all the world,
Its bondage may sunder?
Is it not for an object specific
That the dance is performed
By Him that maketh all dance?

Songs of Tayumanavar

Unreal Attachment to the Body (62/82)

He is the God. He is the Guru.

He is the Universe all.

He is the Self-Created.

He is the Guru for me.

When is the day to be

That I stand as He?

Songs of Tayumanavar

Unreal Attachment to the Body (63/82)

Day by day, without wasting any,
Thou took refuge at the Feet of our Lord,
Oh, heart!
If there is intention none of throwing thee back,
Then am I thine own, without doubt.

FootNotes:

[1] Arunagirinathar

Songs of Tayumanavar

Unreal Attachment to the Body (64/82)

*"To end the difference of I and thou
Is the blissful state of mindless trance."*

Thus did the Lord of Arunai *[1] speak.

Why doth thou not listen to it, oh, heart?

Thou appeared and dragged me hither and thither

Unto the washerman who beats and beats

My clothes to exhaustion, threadbare,

For the layer of dirt to remove.

Songs of Tayumanavar

Unreal Attachment to the Body (65/82)

If thou stand undifferentiated,
"Everywhere is Siva;"
Bliss abiding will be.
Oh, heart! Weary not;
Do not think of this and that.
Do not needless make me whirl
In the cycle of death and birth,
I am thy responsibility.

Songs of Tayumanavar

Unreal Attachment to the Body (66/82)

By calling truth as false
And false as truth
Will they ever be so?
Oh, false heart that knoweth no truth!
If thou doubt-free approacheth
Him as Truth,
Bliss shall it be for both,
To me and to thee.

Songs of Tayumanavar

Unreal Attachment to the Body (67/82)

The glades of flower-laden arbour,
The ambrosia freshly distilled
And the copious rain of Bliss
That is laden with tranquility -
Thee leave not ever,
The site on earth where I was
In silentness pure,
Surpassing grave of the dead.

Songs of Tayumanavar

Unreal Attachment to the Body (68/82)

Pleasant site, sweet music,
Goodly things, pleasurable accessories,
All these, he came and gave me at one Word,
He, the Silent Guru,
Possessed of the peerless bounty
Of the Kalpaka Tree.
Be thou calm oh, heart!
Why still in doubt thou art?

Songs of Tayumanavar

Unreal Attachment to the Body (69/82)

Bounty, Tapas, Nana
The indescribable Siddhi and Mukti
- All, all will themselves be
By the one word the Silent Guru spoke;
Be thou calm, O Heart!
Why still in doubt thou art?

Songs of Tayumanavar

Unreal Attachment to the Body (70/82)

"Give me thy self, thy body and thy possessions."

Thus demanding he (Guru) made me his slave.

If thou but abide constant

To the one Word he spoke,

Forgetting it never,

Oh, heart,

No more shall birth be for me

Because of thee.

Songs of Tayumanavar

Unreal Attachment to the Body (71/82)

No more is there any affinity between thee and I.
And so deciding
The Silent Guru gave me the blissful state of silent trance
Beyond description.
Oh, heart,
No more will I regard you
Even as a penny worth!

Songs of Tayumanavar

Unreal Attachment to the Body (72/82)

As the Silent Guru of Bliss suffused in me
To accord with the silentness of my knowledge,
My words became sweet in silentness,
My actions, too, assumed silentness,
All, all took the form of silentness - verily all.

Songs of Tayumanavar

Unreal Attachment to the Body (73/82)

As all, all assumed pervasive silentness,
The goodly people everywhere
Sought the state of silentness.
Why then did I let this I-ness raise its head
And so aimless wandered?
Oh! Guru of silentness!

Songs of Tayumanavar

Unreal Attachment to the Body (74/82)

The silentness that the Guru of silentness gave,
Alone is Bliss.

It is that which confereth knowledge supreme.

It is that which is I.

It is that which constituteth the elements five.

It is that which is dear to my heart.

Thus I knew and Bliss it was.

Songs of Tayumanavar

Unreal Attachment to the Body (75/82)

No knowledge there is,
Except that knowledge -
The knowledge that cometh
Of the silentness
Rid of the agitated mind;
That knowledge overflowing,
He established me in the land of Bliss
And there made me a home forever to abide -
He the Guru of silentness.

Songs of Tayumanavar

Unreal Attachment to the Body (76/82)

Even before, as Guru,
Thou bestowed Thy Grace on me,
Oh, Silent One.
Thou thought it proper
That I should surrender
My body, life and possessions.
Is there anyone else -
Who holdeth the Truth
And to whom I can listen to in the future?

Songs of Tayumanavar

Unreal Attachment to the Body (77/82)

He placed the ball of sweetness on my tongue,
Its juicy sweetness left me not.
And since the moment silentness was born,
I could not alone be.
And nothing but silentness I learnt
As my way of redemption.

Songs of Tayumanavar

Unreal Attachment to the Body (78/82)

"Silent be thou

Whatever happens" -

Is it, for this command mysterious,

Or for the instruction imparted

As invisible support,

Or for killing the I in me,

Standing inseparate from me?

What exactly does this silentness signify?

Songs of Tayumanavar

Unreal Attachment to the Body (79/82)

In the assembly of those
Who neither form nor attribute possess,
Thou made me stand forever
As knowledge behind knowledge.
And there, inseparate, Thou made me,
In impassivity sit,
And showered Bliss on me.
Oh! Silent One,
How shall I recompense Thee ever?

Songs of Tayumanavar

Unreal Attachment to the Body (80/82)

If but the different I and Thou appeareth,
Sure, will Thou not fill in me
As heaven's expanse;
Certain am I;
By silentness
Maya overpowering mind
And taking not its abiding root,
Will taste of knowledge-bliss.

Songs of Tayumanavar

Unreal Attachment to the Body (81/82)

Thou art the Guru
Of the Path of Nana;
Thou art the Guru
Flourishing in Siddhi, Mukti, Bounty and Penance;
Thou art the Guru
That in motherly tenderness
Sought me in love
And gave myself unto myself.
Thou art the Guru
That templeth in my thoughts.

Songs of Tayumanavar

Unreal Attachment to the Body (82/82)

"Beyond Siva is neither spirit nor matter" -

Thus did he teach us in love,

He, the Eternal Guru Supreme.

And we attained the state of purity, oh, heart!

We learnt the mystery of silentness

That forever sunders birth.

Songs of Tayumanavar

That Regretful State (1/10)

When thou art rid of impurities entire
My Father will bounteous give
The blemishless Bliss in fullness.
Enter thou not again and again
In the whirl of worldly ways distressing,
Oh, accursed heart!

Songs of Tayumanavar

That Regretful State (2/10)

Ruined art thou,
Drunk of the pleasures of the wide world.
And yet will thou not desire to be immersed
In the deep sea of Bliss?
Will thou not prostrate
Before the gracious Feet of my Father?
Oh, heart, perish thou not the way I have,
Living and not living!

Songs of Tayumanavar

That Regretful State (3/10)

To sit forever
In contemplation continuous
Seeking the Void of Bliss -
Will that be possible for us
Without Guru's benign glance of Grace?
Come, oh, deceitful heart!
Let us go and sit, like those bewitched
At the Golden Feet of Lord,
Who came to own us in grace.

Songs of Tayumanavar

That Regretful State (4/10)

Is it deceit?

No, thou wandered away and became small

Because of karmas past.

Do I have the tongue to blame thee?

Oh, heart, will thou not come

To immerse thyself in the sea of Bliss

That reareth in compassion "*Fear not, fear not.*"

Songs of Tayumanavar

That Regretful State (5/10)

Is it not to reveal ourselves to us
That in Perfect Truth
He sat under the shade of northern banyan tree
And paid that visit extraordinary?
Wilt thou not think of it, oh heart,
And melt and see that Form in intense proximity?
Beholding that Form will bring perfection to thee.

Songs of Tayumanavar

That Regretful State (6/10)

Will it not come by?

Will not the waters of Bliss

Flow through thee?

And will not I flourish as the green crop?

Oh heart, that melteth constant in the thought of thee,

That way will the Grace of the Silent One visit thee.

Songs of Tayumanavar

That Regretful State (7/10)

Forgetting why thou came,
Living the world's way
And acquiring the karmaic ties -
Who was it that taught thee to learn thus?
Why this way of thinking for thee?
Listen here to my advice, oh heart!
By me will thou receive the Bliss Eternal
In the Being Pervasive.

Songs of Tayumanavar

That Regretful State (8/10)

For all the world to be redeemed
And to attain Bliss forever,
Love is the abiding source, they say.
Even that, is it without Thee?
In sooth, thy land is unto the land of Grace.
Oh heart, be thou seated in the company of ancestral gods
And receive worship, pray!

Songs of Tayumanavar

That Regretful State (9/10)

Oh heart!

Where did thou go and hide thyself,

Leaving me to temple in Grace

And be in Bliss with the Substance?

Is it in the horns of the hare?

In the lotus of the sky?

In the mirage of the desert -

Where art thou now, darkness devoid?

I see thee not.

Songs of Tayumanavar

That Regretful State (10/10)

Perfectful everywhere
Is my Father's Compassionate Grace.
But there thou art not,
When I close look for thee, oh heart!
Did thou die in the maya there?
Well, if it be so, that, too, is a place proper.
Thou will live with no more birth to be.

Songs of Tayumanavar

Forest and Plain (1/3)

What availeth it to run after mind monkey
That raceth fast through plain and forest?
This indeed is the opportune time
To love and seek the Grace
Of the Pervasive Light of Compassionate Grace
That danceth as the One, the many and the Life of life.
Come, come together, ye men of the world.

Songs of Tayumanavar

Forest and Plain (2/3)

Siva faith is the faith per se.
It shows the Reality of the Ancient Being beyond faiths
In the arena of spaces vast.
Abandoning this truth,
Seek not false faiths
And wobble not there.
Let us go and see the Holy Sabha
That granteth us liberation.
Come, come together, ye men of the world.

Songs of Tayumanavar

Forest and Plain (3/3)

Thou hath seen the crows
Feeding in united company.
Verily, verily
The surging flood of Heavenly Bliss
That is Cosmic Siva Bhoga
Overfloweth in fullness of perfection
In stream undivided.
Let us, ere this body falleth to ground,
Go and drink of it in rapturous desire.
Come, come together, ye men of the world.

Songs of Tayumanavar

Tayumanavar of Sivagiri Hills - Body Incarnated (1/2)

Is it not true that I gave Thee
This body I incarnated,
My wealth and my life - all the three,
Without keeping anything for myself,
The day Thou gave me the path of Mauna?
Yet, why then Thou sent me the maya
That made me dance in egoity
And blabber in ignorance?.
Why then Thou came to wipe my tears
And remove my sorrows?

Why Then Thou stopped
The flood of my desires?
Oh speak, pray speak
Thou, the Compassionate Being,
Thayumananava of Sivagiri Hills!

Songs of Tayumanavar

Tayumanavar of Sivagiri Hills - Body Incarnated (2/2)

Thou knowest that
Thou art the God
That accepted me in Thy vassalage
And protected me from disease and dire misery,
That I might plunge deep unto the yogic way -
The way the books have laid down.

*"Fear not, fear not,
This life will be the cycle's end" -*
Thus saying Thou appeared
In one united form as Mother and Father,
For all the world to witness and adore.
Thou, the Compassionate Being,
Thayumanava of Sivagiri Hills!

Songs of Tayumanavar

Face Entire (1/1)

Face entire suffused with pearly tear drops,
Palms folded in adoration loving,
Heart in rapture melting -
Thus do men wise and good
Perform penance everywhere.
What shall I, so low, do?
Thou, who is the Source of Compassion
For all the world to be born?

Songs of Tayumanavar

In Firmness "Being Pervasive" (1/10)

It is Thy bounden duty
To protect me firm with Thy Grace -
Was it not thus thinking
That I adored Thee with folded hands?
No longer can I be tossed about
In the misery of accursed maya sea.
Take Thou, my life.
Oh! Thou, the Being Pervasive!

Songs of Tayumanavar

In Firmness "Being Pervasive" (2/10)

Seeing my state of helplessness,
Will Thou not come
As the Guru Gracious but once?
And so coming,
Will Thou not end all my sorrows?
Thou, oh Lord, who of yore,
Placed the earth and the orbs several
In the perfection of Thy Grace!
Oh! Thou, the Being Pervasive!

Songs of Tayumanavar

In Firmness "Being Pervasive" (3/10)

All those who sought of Thee the life eternal
Received Thy bounteous Grace, deep as the sea.
In contempt will the world now call me a fool.
Compassionate be Thou
That I alone am not damned forever.
Oh! Thou, the Being Pervasive!

Songs of Tayumanavar

In Firmness "Being Pervasive" (4/10)

Will it be possible for me to behold
The delusive Grace hidden in my heart
That maketh me convulse?
Like the fish in the pond
Whose waters the fish eating folk poison,
I struggled desperate.
Oh! Thou, the Being Pervasive!

Songs of Tayumanavar

In Firmness "Being Pervasive" (5/10)

Thee who stood as the center of life,
They in love adored
As the bee that encircleth again and again
The lotus bloom in the pond.
To them Thou sayeth "*Fear not.*"

Lord, in the heavenly bazaar
Where they sell flowers diverse,
I pretend not even to be unto
Those who sell grass.
Oh! Thou, the Being Pervasive!

Songs of Tayumanavar

In Firmness "Being Pervasive" (6/10)

Unto the heavenly waters
That cascade over the hills,
Doth the flood of my love's tears
Course over my breast.
Hath Thou not seen that?
Oh, the Being Uncreated
That floweth as the pellucid River of Peace!

Oh, the Blissful Lord
In whom the music streams of the Vedas four
Find their symphonic confluence!
Oh! Thou, the Being pervasive!

Songs of Tayumanavar

In Firmness "Being Pervasive" (7/10)

Hath Thou not seen
The drooping of my heart and face
That hath yearned for the day
When I will join
The assemblage of Thine devotees?
Oh, Lord!
Know Thou that I am the one
That with folded hands sought Thy Grace,
Singing in directions all.
Oh! Thou, the Being Pervasive!

Songs of Tayumanavar

In Firmness "Being Pervasive" (8/10)

Thou art the thought in my heart.

And within the thought Thou liveth

Saying, "*Fear not.*"

Thou art the Support of my life.

Thou rid me of my distress.

And now, who am I to offer thanks to mother

And annoy her, oh Lord!

Oh! Thou, the Being Pervasive!

Songs of Tayumanavar

In Firmness "Being Pervasive" (9/10)

Lacking wisdom I praise Thee not repeated
And seek not liberation.
What a fool am I! Alas!
What shall I do to reach the holy path?
Will Thou not grant in Thy benign Grace
At least the devotion to serve Thy goodly devotees?
Oh! Thou, the Being Pervasive!

Songs of Tayumanavar

In Firmness "Being Pervasive" (10/10)

I have seen Thee not.
I have heard Thee not.
I have borne Thee not in my heart,
Constant and pointed.
Is there then a way of my visioning mukti?
An ignorant one that I am,
Devoid of service any, thus I speaketh.
Well Thou knoweth all history ancient.
So Thou do speak!
Oh! Thou, the Being Pervasive!

Songs of Tayumanavar

Of the Self (1/1)

By His Grace He teaches thou
To know thyself.
Yet thou liveth not,
Holding Him, the King, as the Being Supreme.
Oh! Thou, accursed heart!
What availeth it
That thou tempteth me and draggeth me after
Gold, land and damsels
Deeming them as objects true?

Songs of Tayumanavar

Life-Eternal That is Truth-Knowledge-Bliss (1/1)

Thou createth all maya.
In a trice Thou destroyeth it, too.
With thought unending,
Forgetfulness forever ending,
Knowing neither going nor coming,
Thou, oh Holy One,
Immerseth, too, in Grace Bliss.
Oh, Life Eternal
That is Truth-Knowledge-Bliss!

Songs of Tayumanavar

Life-Eternal That is Perfection-Bliss (1/7)

The wives of chaste thought
Seek none else than their spouses.
We, too, will think of God none else
Than Thou, oh, Lord,
Who granteth us the life of Bliss,
Of Thyself.
Oh! Life Eternal
That is Perfection-Bliss!

Songs of Tayumanavar

Life-Eternal That is Perfection-Bliss (2/7)

Embracing the plump breasts
Of damsels of bewitching smile,
Drinking from their red lipped mouths
As ambrosia served by a generous host -
Thus did I indulge in passion's play
Day after day,
Joining the crowd of worldly men.
I, that is so foolish.
Is there a way of redemption for me?
Oh! Life Eternal
That is Perfection-Bliss!

Songs of Tayumanavar

Life-Eternal That is Perfection-Bliss (3/7)

Sinner that I am,
Filled with sinful thoughts,
As thought all evil has rolled into
A heavy mass of dark cloud.
If to reach the cool shades of Thine Feet
The devotees of true heart blesseth me not,
Who else is there to teach me?
Oh! Life Eternal
That is Perfection-Bliss!

Songs of Tayumanavar

Life-Eternal That is Perfection-Bliss (4/7)

He that is Lord of Nada,
He that is the Providence
Beyond the frontiers of nada,
He that standeth as Justice Impartial,
"Let us join Him and merge in Him."
If I hail thee, thus, oh heart,
Is it proper that they increase my distress,
Tempting me and teaching me evil ways? -
Oh! Life Eternal
That is Perfection-Bliss!

Songs of Tayumanavar

Life-Eternal That is Perfection-Bliss (5/7)

All the thoughts I think
Lead but to a hankering for birth after death.
Will Thou not destroy this false knowledge of mine?
Will Thou not destroy this karma that destroyeth me?
If thus Thou redeem this little one,
Will thou not be blessed truly?
Oh! Life Eternal
That is Perfection-Bliss!

The Source of that mukti, too, Thou art!
The Primal Wisdom, too, Thou art!
Is there anything that is mine?
Oh! Life Eternal
That is Perfection-Bliss!

Songs of Tayumanavar

Life-Eternal That is Perfection-Bliss (6/7)

Devotion Thou Art!

The fruit of that devotion too Thou art!

Siddhi, so highly spoken of, Thou art!

The power of Siddhi too Thou art!

Mona-Mukti, of divine prowess, Thou art!

The Source of that mukti, too, Thou art!

The Primal Wisdom, too, Thou art!

Is there anything that is mine?

Oh! Life Eternal

That is Perfection-Bliss!

Songs of Tayumanavar

Life-Eternal That is Perfection-Bliss (7/7)

I sought refuge of Thee -
Thee who is kinder than the mother.
Is it proper then that this cur
Howleth like the very devil?

Like wax in the fire
I melted in distress.
Perplexed am I;
Empty the days that rolled on;
No more can I endure.
Oh! Life Eternal
That is Perfection-Bliss!

Songs of Tayumanavar

The Loved Damsel That Flourisheth in the Mountain (1/8)

Home, wealth, children, friends
All these, too, will there be for thee -
If thine thoughts center on the Feet
Of Mother that is conjoint with Him
Who is dark throated.
Oh! Thou, that is Pervasive Light of jnana bliss
That consumed faiths
As doth the ocean consumeth the rivers several!

Thou of nadanta form!
Of Vedanta silentness!
Thou tender vine
Of visage, comely as the moon
That destroyed my egoity
And absorbed my little knowledge
In Thine Great Knowledge!

Thou, the sister of Madhusudhana *[1]!
Oh! Daughter that was born
As the eye's apple of the Mountain King!
Oh! Malai Valar Kadali Uma Maiden *[2]!

FootNotes:

[1] Vishnu, the Protector.

[2] This was addressed to the Devi at Rameswaram who bears the name Malai Valar Kadali,
literally meaning the "*Loved damsel that flourishes in the mountain.*"

Songs of Tayumanavar

The Loved Damsel That Flourisheth in the Mountain (2/8)

In the alluring talk of women,
Consummate in deceit
In their slender waist,
In their practised gait,
In their fish-eyed look,
In their milk-like words,
In the tilak on their crescent-like forehead,
In the silky garment they wear,
In the perfumed powder they besmear,
In their feet,
In their fullsome breast above,
In the standing pose they adoptmd
In all these let me not allow my senses enter
And wander at will.
In knowledge, in patience,
In the company of Thine devotees,
In constant devotion,
In love of unflagging jnana true,
In the fragrance of Thy Twin Feet,
Will Thou grant Thy Grace
For my thoughts to enter?
Thou, Lady of flourishing Thevai *[1]!
Oh! Daughter that was born
As the eye's apple of the Mountain King!
Oh! Malai Valar Kadali Uma Maiden!

[1] Rameshwaram - near Point Calimere, South India.

Songs of Tayumanavar

The Loved Damsel That Flourisheth in the Mountain (3/8)

From the gross elements to nada
Thou showed me all as illusory.
As the center of my consciousness Thou stood;
In the emptiness vast of awareness
With nothing to hold
Thou skillfully placed me
And granted me the Bliss Form of Divine Knowledge
That transformeth things at will.
Oh, Mother, shall I, this helpless man,
Ever forget Thee?
Will I be redeemed then?

Thou art beyond the reach
Of those who possess not the inner eye
To comprehend the nature of Vedas and Agamas;
And of those deafs
Who had not listened to Thy greatness
And of those diseased
Who are affected by the malady
Of indulging in empty contentions.
Oh! Thou, possessed of eyes triple!
Thou, the Ambrosia that is the elixir of life!
Oh! Daughter that was born
As the eye's apple of the Mountain King!
Oh! Malai Valar Kadali Uma Maiden!

Songs of Tayumanavar

The Loved Damsel That Flourisheth in the Mountain (4/8)

Like the mudpot that holdeth salt,
Worn out in body internally
By a life of acute poverty
I stand in anguish
Indefinite waiting at the outer gates of the arrogant rich -
Thus indeed did Brahma decree my evil fate.
The wretch that I am,
All the undertakings I ventured on
Were only to fill the cubit long stomach.
When am I to perform services for Thine devotees?
For the love of goodly Tamil poetry -
The Lord walked to the portals of the damsel, Paravai,
Step by step at Arur *[1].
Thou, the green young parrot that is His.
Thou, whom the Vedas have measured from head to foot
In measures regular.
Thou, Lady of flourishing Thevai.
Oh! Daughter that was born
As the eye's apple of the Mountain King!
Oh! Malai Valar Kadali Uma Maiden!

FootNotes:

[1] The reference is to Lord Siva going to Paravai, the beloved damsel of St. Sundarar, on a peace making mission to settle their quarrels and St. Sundarar singing Tamil songs in praise of the Lord.

Songs of Tayumanavar

The Loved Damsel That Flourisheth in the Mountain (5/8)

Perfection (Purani) art Thou;
Ancient (Puradhani) art Thou;
Auspicious (Sumangali) art Thou;
Autonomous (Swatantri) art Thou;
Destroyer of Triune Flying Cities (Purantaki) art Thou;
Triple Eyed art Thou;
Heavenly Goddess (Pungavi) art Thou;
Radiant Sankari that is spouse of Siva art Thou;
Narani that is seated
On the thousand petalled lotus (in cranium) art Thou;
Beyond mind's conception art Thou;
Beyond attributes art Thou;
Sakti beyond Sound Principle (Nadanta Sakti) art Thou -
They do ever chant Thy name - Thine devotees.
Is it possible for me to chant their names?
Praised art Thou as Arani
By Him who weareth the Ar (Athi or Konrai) blossom.
Thou gave birth to a million, million universes,
Yet the Vedas still call you a virgin,
Oh, Divine Peacock that hath Bliss Form!
Praised art Thou by Ganga
Whom the corset breasted damsels praise!
Thou, Lady of the flourishing Thevai!
Oh! Daughter that was born
As the eye's apple of the Mountain King!
Oh! Malai Valar Kadali Uma Maiden!

Songs of Tayumanavar

The Loved Damsel That Flourisheth in the Mountain (6/8)

I know not how to sing sweet songs in praise of Thee!
I possess not the mental condition for my "impurities to ripen."
My sinful body is not sturdy enough
For yoga to practice.
Even in my dreams I think not of jnana.
As for hitching my thoughts to liberation goal,
The roguish mind hesitateth not a little.
What shall I do?
Lust, arrogance, anger, niggardliness, hatred -
All conspire to consume me.
If I am to accumulate riches,
I am not able to fly about
Like an industrious bee.
Will Thou take me in Thy vassalage?
Thou, Lady of flourishing Thevai!
Oh! Daughter that was born
As the eye's apple of the Mountain King!
Oh! Malai Valar Kadali Uma Maiden!

Songs of Tayumanavar

The Loved Damsel That Flourisheth in the Mountain (7/8)

Caught am I tight
In the fleshy coils of this body
That accumulath karmas
Like the cobweb that gathers dust.
Whirled am I like the flaming piece of cotton wool
In a tempestuous wind,
Robbed of all directional wisdom.
Broken in heart, as day by day,
I get close to age,
That is Death's ally -
Thus do I roam aimless in the land
Like the blind pig in the village.
Is this to be my lot?
Thou, Lady of black tresses,
Who, mounting on Thy mighty elephant,
Vanquished the elephant that is darkness
Of the dark God of love
And won the garland of victory,
Driving his cloud army beyond the mountain ranges,
Thou of sword-like piercing eyes!
Thou Peacock that is beloved of my Lord that mounts the bull!
Oh! Daughter that was born
As the eye's apple of the Mountain King!
Oh! Malai Valar Kadali Uma Maiden!

Songs of Tayumanavar

The Loved Damsel That Flourisheth in the Mountain (8/8)

The Indiriya devils that agreeably grow with the elements,
The thought and allied devils,
The war, hatred and other giant devils -
All these, the mailcious Brahma of Four Vedas decreed
That my awareness be destroyed
And my distress enhanced.
Will Thou not bless me
With Thy powerful art of mauna mantra
That these miseries shall meet their fall?
Thou, of the form of Maha Mantra
That is of nada shape!
Thou, that is the Void of nadanta!
Thou, the rainladen cloud that pours
For the field of faith to flourish!
The Heavenly Peacock that is jnana Bliss!
The Object Supreme
That is beyond the ken of all contending faiths!
Oh! Daughter that was born
As the eye's apple of the Mountain King!
Oh! Malai Valar Kadali Uma Maiden!

Songs of Tayumanavar

The Lady of the Universes (1/1)

If I but control my way the mind -
That massive elephant in mast
Which roams about in the chains of
The radiant prana breath that incessant circles
Long will I, this poor man, live here below,
To the praise of the wise, to wit:
"This man's yoga is verily the raja yoga,
That is dear to worlds three."
Is any proof required for this?
Oh! Thou, Golden Swan
That is ready to bless Thy devotees
With the ecstatic fortune of worship
By titled heads in authority.
With the gift of epic poesy,
With the power of memory to chant the Four Vedas
And with the occult power to perform
The Eight miraculous Siddhis,
O, Thou who resideth in Kawai *[1]
Praised by millions in universes vast
Thou, Akilanda Nayaki!
Oh, my Mother!

FootNotes:

[1] Refers to Tiruvanaikavu, near Tiruchirappalli.

Songs of Tayumanavar

The Lady Great (1/1)

Catching the wind
And closing it inside a mudpot -
Unto it
Thou placed me in the body mudpot
With nine disgusting orifices,
Sore immersed in the waters of karma.
And Thou loaded it full with rice
And held it fast.
And what availed it that I jumped and frisked about
Like the frothing toddy in the leather container?
Do Thou with Thy Grace irrigate
And firm fix the plant of jnana
As a transplanted seedling,
And guard it from the destructive cattle of senses
And the fire of death
And then distribute the harvest of Siva Bhoga.
Will Thou not do it and redeem me?
Oh! Thou, Lady that gave birth
To a million, million universes vast!
Thou, who resideth in Kapilai *[1] city.
Oh! Mother Periya Nayaki!

FootNotes:

[1] Refers to Kokarnam in Pudukottah district.

Songs of Tayumanavar

Father, Mother (1/7)

Father, mother, children, wife,
Life, body and phenomenal world entire
All turned into a magic spectacle,
A dream, a mirage - waterspread,
The moment the Grace of the Silent One dawned.
What, what transformation is this!

Songs of Tayumanavar

Father, Mother (2/7)

When I decided to surrender myself,
What matters what went and what remained?
Thou, who showers Thine Grace
Unintermittent as unto mother.
Thou, Cloud of Bliss rising from the Ocean of Compassion!
Thou, my Lord, pray, speak!

Songs of Tayumanavar

Father, Mother (3/7)

Oh, my King! I am a little one
That knoweth nothing of Thy benign Grace.
And so, I hold Thine outstretched hand
In a firm final grasp
To the rescue boat of Grace
That would take me to the shores of redemption.

Songs of Tayumanavar

Father, Mother (4/7)

Here I saw me,
And the Grace that leaveth me not;
And Thee, too, I saw;
And having seen Thee, I spoke out;
But do not on that account forsake me;
I spoke out only
Out of sheer wonder of Thine rapturous Grace.

Songs of Tayumanavar

Father, Mother (5/7)

Alone, standing as the Pure Void that is "Om."
If Thou call all lives to Thee
And merge them in one inextricable mukti
Of unending Bliss,
Will the Bliss of Thy Cosmic Grace be less?

Songs of Tayumanavar

Father, Mother (6/7)

Thou gathereth universes all
And losing not even an atom,
Put them into the atom.
Thou gathereth atoms all
And make them into universes vast.
Thou art so mighty!
Thou doth as Thou willeth!

Songs of Tayumanavar

Father, Mother (7/7)

It is only my mouth that moveth
Spewing words.
My heart doth not in love pulsate.
My eyes do not in tears stream.
I do not sob for Thee.
So stony is my heart.
Will I ever see it melt for Thee?
Oh! Thou, the Ripe, Rich Fruit of triple eyes
That is at the foot of the wild banyan tree!

Songs of Tayumanavar

Only To Her That Gave Birth (1/11)

Only the woman that delivered
Knoweth the pangs of childbirth.
Will the virgin know it?
Only those who experienced Bliss Supreme
Will melt in tears and write in joyous anguish.
Those who have not
Possess but hearts of stone.

Songs of Tayumanavar

Only To Her That Gave Birth (2/11)

Weeping, "Aa, Aa" -

With folded hands

And calling, "Come, come, Thou,

Oh Father, oh Holy One of joy" -

To them, my Father, Thou granteth Grace.

How wilt Thou show clemency

To those of hard heart?

Songs of Tayumanavar

Only To Her That Gave Birth (3/11)

It is Thyself,
Who, in the thoughts of this forsaken man,
Createth awareness through thirst and passion.
If so, is there any love that is of his own
That this devil that I am, hath?
Lord! Will you not bless me with love and more love?

Songs of Tayumanavar

Only To Her That Gave Birth (4/11)

Will Thou not see my distress in full, my Father?
Do Thou not know them even before I tell them to you?
Will Thou not appear before this sinner?
Will Thou not even for once,
Again place Thine Flowery Feet on my head?

Songs of Tayumanavar

Only To Her That Gave Birth (5/11)

When is the day to be
That I seize hold of the Feet Thou placeth on me,
And embrace them with my eyes, heart and hands,
Plant them firm in my heart
And attain bliss uninterrupted?

Songs of Tayumanavar

Only To Her That Gave Birth (6/11)

I did not join the company of the low.
I ever kept apart from them.
In eagerness I wandered
In search of the holy that seek Thine Feet.
Oh Lord, Thou knoweth all this
And yet why did Thou let me drown in maya?

Songs of Tayumanavar

Only To Her That Gave Birth (7/11)

My wealth, my body, my life -
All the three I handed over to Thee,
And accepting them Thou entered my heart.
Is that true or false?
Pray explain the mystery to this little one
That I puzzle no more!

Songs of Tayumanavar

Only To Her That Gave Birth (8/11)

Will I not puzzle ever so
When Thou did not grant me
The ambrosia of Supreme Bliss?
Instead, Thou but showed me the tiny drops
And made me full well wonder.
I but ate and dressed, and no more,
Unto a two legged beast was I.

Songs of Tayumanavar

Only To Her That Gave Birth (9/11)

Cattle, children, women, gold, garments,
Storied houses and towered mansions -
Are all these to accompany me,
Life after life, in continuity?
Is it not the House of Liberation
That should luminous appear before me?

Songs of Tayumanavar

Only To Her That Gave Birth (10/11)

Thou, Changeableness
That appeareth and appeareth not in me.
Thou, the Instruction Divine!
Thou, the Existence that is Purity!
Thou, the Substance that removeth impurities.
Thou, of the forehead eye
That leaveth me not.
Thou, of the Blessed Nadanta Vision!

Songs of Tayumanavar

Only To Her That Gave Birth (11/11)

Oh Nada, Nadanta Void!

Oh knower, knowledge and known!

Oh Goodly Veda!

Oh Seed of Silentness that is the finale of Veda!

Leave me not in future, I beseech Thee!

Songs of Tayumanavar

Of The Wild Banyan (1/30)

If under the shade of the wild banyan tree
Oh God, what Thou instructeth the peerless Four
Is but the gesture of Thy hand,
Is it possible to teach then by words?
To do so
Would be to attempt to cross the foaming seas,
Floating on a flimsy straw.

Songs of Tayumanavar

Of The Wild Banyan (2/30)

From times immemorial
All, all faiths
In numberless millions
Clamored for Thee,
Each in ways separate,
And Thou appeared direct before them.
How is it that Thou can be reached?
Is there any way to know Thee
Except it be by Thy Grace?

Songs of Tayumanavar

Of The Wild Banyan (3/30)

If in search of a path we go,
Is there anything in the world beside Thee?
Earth, water, fire, wind and sky -
Do all these have any goal but Thee?
If so, are we different then?
Oh! Thou, that beareth the heavenly damsel on your side,
Speak! Oh, pray speak!

Songs of Tayumanavar

Of The Wild Banyan (4/30)

Loading me with the burden of five elements
Thou made me follow the devil monkey that is mind,
To roam about in unabated misery,
Well, well indeed is Thy Magnificence!

Songs of Tayumanavar

Of The Wild Banyan (5/30)

Is there anything as good and bad here for me?
If I could but understand now a bit
The logic of Thou being me
Oh! Thou, Omnipotent God!
Well shall I live in the company of Thy devotees.

Songs of Tayumanavar

Of The Wild Banyan (6/30)

Affluence and adversity -
Thus they of the world speak.
That is an accursed net imagination spreadeth
To allure the mind.
When will Thou bestow on me Thy benignant glance,
Oh, Thou Pervasive God,
To tear it and discard it
And live in actionless impassivity?

Songs of Tayumanavar

Of The Wild Banyan (7/30)

"Where, where is Grace?

Thus this poor fellow went abegging of me" -

So thinking, Thou fulfilleth my wishes

Then and there,

Accepting me in Thy Compassionate Grace.

Oh! Ambrosia Sweet,

What anguish I underwent

To have a sight of Thee!

Songs of Tayumanavar

Of The Wild Banyan (8/30)

Lamenting over the days that went by,
I wasted away all opportune days.
My Lord of jnana!
When is the day that I live,
Constant seeking
Thy Silent Wisdom?

Songs of Tayumanavar

Of The Wild Banyan (9/30)

Oh, Nectar Sweet of heart's lotus
That blossometh fresh at the dawn of day!
Is it because this body was wounded
By the sword of evil women's eyes
That even the Death God dareth to come
To take his toll of life?

Songs of Tayumanavar

Of The Wild Banyan (10/30)

Where is justice? Where are scriptures?
Where is earth? Where is heaven?
Where are they that are immortal?
Where is the social order that strayeth not?
Where is the code of morals firm laid down?
And where are we -
If Thou the Being Uncreated
Chooseth to create yet another world?

Songs of Tayumanavar

Of The Wild Banyan (11/30)

Yet it is enough for me -
The frontier that knoweth neither I nor mine.
Even if that turns out to be not goal adequate,
Only I may go.
But my seeking after Thee and Thee alone
Will never go.
Oh! Thou, the Holy, Silent One!

Songs of Tayumanavar

Of The Wild Banyan (12/30)

Oh! Being Eternal!
When Thy fullness overwhelmeth,
Is there birth and death?
Is there awareness of the Self?
Is there darkness?
Is there space?
Is there pain? Is there pleasure?
Or is there I at all?

Songs of Tayumanavar

Of The Wild Banyan (13/30)

Is there any transgressor like me
In all the vast creation by Thee?
Is there a single one (like me)
Who wanders about in this world
Without renouncing it even a bit,
When he has found
The body and the world
Are all a total illusion?
Pray, show me!

Songs of Tayumanavar

Of The Wild Banyan (14/30)

Oh Lord, whose Feet have turned crimson
By adoration of celestials all!
Oh! Thou, of triple eyes, sugarcane sweet!
Thine holy ears which have listened
To the Tamil *[1] of the Three *[2]
Whose every word is sweeter
Than that which went before,
Will they ever turn to hear
The words of this fool that blabbers?

FootNotes:

[1] Thevaram

[2] The three Nayanmars - Tirujnana Sambandar, Appar and Sundarar.

Songs of Tayumanavar

Of The Wild Banyan (15/30)

Will the Life of Bliss be ever mine?
Thou, of jnana Bliss!
Devotion have I none for Thine Lotus Feet.
Lord! Lord!
Have Thou not seen the tears of distress
In this poor man?

Songs of Tayumanavar

Of The Wild Banyan (16/30)

All that is seen will destroyed be,
And so, be seeing and seeing not.
And as thou doth so
The Pervasive Being Himself
Will in silentness instruct thee.
When is the day to be
That His gesture of Truth will appear
And all my sorrows their end see?

Songs of Tayumanavar

Of The Wild Banyan (17/30)

"The day Thou wert, I, too, wert" -
Thus they say. What doth that mean?
That being so, they also say,
"Thou art the Almighty that destroyeth all.
Thou art the One that createth all."
How do the two reconcile *[1]?

FootNotes:

[1] This refers to an apparent conflict between advaita and dvaita doctrines which Siddhanta synthesis finds through a reconciliation adopting a standpoint of relativity.

Songs of Tayumanavar

Of The Wild Banyan (18/30)

"All the phenomenal world is illusion" -

Thus saying,

When will I be in jnana form that is Truth?

That is the day, my Lord,

When my gnawing cares will forever cease.

Songs of Tayumanavar

Of The Wild Banyan (19/30)

Thou art time.

Thou art the Cause that shows time's tenses three.

Thou art the Form

That is neither Cause nor Caused.

Will it be beneath Thee

If Thou call me "Come, come"

And grant me Thine undiminished Grace?

Songs of Tayumanavar

Of The Wild Banyan (20/30)

Thou, the Light of Bliss Form
That standeth transcending vocabularies entire,
Well, indeed, that Thou create me, Thy slave,
As a slab of stone.
For impossible indeed for me to merge in Thee
With these sense organs possessed.

Songs of Tayumanavar

Of The Wild Banyan (21/30)

Those valiant souls resolute in jnana pursuit,
To see Thee, oh God,
Will not see the body and the senses.
Only I, talking jnana,
Keep guard over this illusory body.
How strange, do Thou see!

Songs of Tayumanavar

Of The Wild Banyan (22/30)

Have Thou not seen all my suffering?
Thou hath triple eyes and yet Thou see not.
Am I not a humble devotee of Thine devotees true?
Thou, whom compassion never leaveth,
Thou, Lord of Light,
That is Perfection Pure!

Songs of Tayumanavar

Of The Wild Banyan (23/30)

Thou art the Light
That devoureth darkness.
Thou art the Spaces Vast.
Thou art the Life of life
That vanquished my karmaic foe,
Who constant pursued and harassed me.
Here I pine for Thee in pain of separation.

Songs of Tayumanavar

Of The Wild Banyan (24/30)

Thou showed the path beyond the reach of my mind
And thus uprooted my obdurate karma.

Oh! Life of my life!

What shall I do to recompense Thee?

All that I can do is to fold my hands in adoration

Saying, "All, all is Thine act."

What else is there for me to do?

Songs of Tayumanavar

Of The Wild Banyan (25/30)

As I probe into diverse faiths,
Oh Lord Pervasive,
He is but Thine play.
Difference there is none in ultimate.
All end up in the ocean of silentness
Like the rivers their destination seek.

Songs of Tayumanavar

Of The Wild Banyan (26/30)

Oh wonder of wonders is this!

Thou made me microcosmic.

Thou made me all jnana.

Thou made me sit impassive.

Oh Lord, what am I there to be but Bliss filled?

No more can I speak of it.

Songs of Tayumanavar

Of The Wild Banyan (27/30)

How is it that I came to be born
And to wallow in worldliness?
There is nothing that is of my own doing.
Why for this poor creature Thou in order gave
The karma past and the karma to be?

Songs of Tayumanavar

Of The Wild Banyan (28/30)

Thou art filled with maternal compassion
In tenderness exceeding
And yet Thou cared for me not
And kept me farther and farther away.
Why was this, my Lord?
Doth Perfection know of approximation any?
Pray, speak!

Songs of Tayumanavar

Of The Wild Banyan (29/30)

What is this indescribable play of Thine, my Father?
Me of low wit, Thou made a creature of consequence
And then made me pass through the travails
Of the impurities triple of anava, karma and maya
That animosities create.
Is this Thy way of Compassion?

Songs of Tayumanavar

Of The Wild Banyan (30/30)

Pity, patience, charity, wisdom and polite manners -
These I have none.

When I see the gatherings of holy ones,
I habitually hide.

Oh my Father,
Is this accursed heart of mine made
Of black metal or hard steel or dark granite?

Songs of Tayumanavar

Wreath: Pervasive Supreme (1/389)

Thou art the Lord that ruleth
The earth and the rest of elements.
Of Thy Divine Grace art they,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (2/389)

Thou art the Mountain of Bliss
That standeth in the spaces vast of Grace.
They who saw it full well
Saw no more birth to be,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (3/389)

Thou art the Rain of Compassion.

All that I thought, Thou knew.

And knowing my thoughts Thou came to my succor,

Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (4/389)

Thou art the Flood of silentness.
Thou art the Ambrosia that satiateth not.
Thou art the Sovereign Lord,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (5/389)

Thou art the Fullness of Bliss
And the despair of countless scriptures
That cry "Who shalt know Thee,"
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (6/389)

Thou art the boundless Ocean of Bliss
That standeth as the Light Effulgent
In the heart of Thine silent devotees,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (7/389)

Thou art the sweet Nectar of Bliss,
Over spreading in directions all,
That gusheth in my heart,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (8/389)

Thou art the Amla Fruit
Palpable in the palms
Of those who know the blessings
Of the Holy Grace
That encompasseth directions ten,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (9/389)

Thou art the limpid perception of my heart.

Thou art the pearl, the coral, the pure shining gold.

Thou art the Cit - Divine Intelligence

Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (10/389)

Thou art the Wonder of Bliss.

Thou art my eyes, my thoughts, my wishing kalpaka tree.

Thou art the Space Vast that filleth my eyes,

Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (11/389)

Thou art word, Thou art thought.

Thou alone art that which affects without affecting (visibly)

Those that are beyond thought and word,

Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (12/389)

Thou art the Holy One
That came to speak the one Word
That made all that we saw
Appear as Perfect Void,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (13/389)

Thou art the King
That granted me the Bliss to witness
The ends of heaven and earth,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (14/389)

Thou, the Lord. Thou, the Flood of Bliss
That waxing in love
Came to succor my life!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (15/389)

Thou art the Jewel finely wrought
As fit for the jewelled casket of silentness
That embraceth all space,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (16/389)

Thou art the Harmony in truth sought
By those who equable held
The potsherd and precious treasures,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (17/389)

Thou art the Kindred
Of those holy ones who hold:
*"Thou art the thought and
Thou art the deed all,"*
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (18/389)

Thou art the Lamp in the House of Vedanta
Which the holy beings of bodhanta
Hail in victory resounding,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (19/389)

Only to the beloved holy ones
Who worship the lotus (feet) in the path of muktanta
Will the realization of Siddhanta path be,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (20/389)

In distress I sought
The Bliss that cometh of ending
The attachment to this carnal body
As I and mine,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (21/389)

In intense desire I sought
to stand as love embodied,
Bones melting and heart in devotion dissolving,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (22/389)

Unless I attain Bliss,
My awareness purified,
My vision cannot clear be.
What shall I do?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (23/389)

Unless I receive Grace
That changeth not,
The illusion I have will leave me not.
What shall I do, oh Sivam?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (24/389)

Unless Thou grant me
The blissful samadhi state,
Knowing well my thirst,
Ruined will I be.
What shall I do
When the body falleth?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (25/389)

"Oh Father! My Inexhaustible Treasure!
No more can I endure. Glory be to Thee" -
Except that I adore Thee thus,
What can I do?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (26/389)

The Lamp of my awareness
And the sense organs internal
Have both lost their light.
Yet have Thou not granted me Bliss, my Lord.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (27/389)

Unless I drink deep
Of the Sea of Bliss
That is beyond words,
Will my thirst be quenched ever?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (28/389)

Will you not see my face but once?
And seeing, end my distress?
Pray, open your mouth and speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (29/389)

Will not my distress end?

Will not the Waters of Bliss flow into me?

My Lord,

Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (30/389)

Ho, Ho! Is the heart of those
Who parted from Thee
Wax or treacle placed on fire?
Pray, speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (31/389)

Bartering all my knowledge sharp
I witnessed Thy Grace.
Will Thou not take pity on me?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (32/389)

Oh Ambrosia born of the ocean!

Oh Nectar! Mine eyes!

Pray take pity on me

And wipe off my distress,

Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (33/389)

Thou knoweth my heart.
Thou knoweth my distress.
Helpless am I.
If Thou reject me,
In anguish extreme will I be,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (34/389)

As the mother cow
For the calf melteth,
When will Thou
On me commiserate?
Oh my Compassionate Mother,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (35/389)

Making me think and think
Unthinkable thoughts,
Thou hath sore wounded this poor heart.
Enough, enough what Thou hath done,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (36/389)

Unto the straw that is tossed about
On the billows of the sea,
Doth your slave wander
Aimless hither and thither.
What sin is it of his?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (37/389)

With the little I have learnt
If I dance about as though I have seen Thee,
"Wrong is it,"
Accuseth my own heart in anguish.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (38/389)

Oh Lord,
Is all my desire to see Thee
An illusion?
Speak frankly,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (39/389)

For me who wallowed
In tears of distress
When is the day to be
I shed tears of joy?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (40/389)

To me who holdeth
Deceit and falsehood at heart
And blabbereth in envious thought,
Is there redemption ever?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (41/389)

I went about
Like those rid of pasas.
What pretension!
What morality!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (42/389)

Good I know not,
Evil I know not,
Who is it that stood as "I"
I know not.
Innocent am I
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (43/389)

As though it is ever anew
Is the distress I experience.
Know Thou nothing? Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (44/389)

How many the births I took,
How much the sorrows I bore,
Surely, all these are known to Thee,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (45/389)

If now Thou pity me not,
Who then is to protect me
The day Death approacheth me?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (46/389)

Wilt Thou not take a little pity
And draw into Thine fold this sinner,
Who in fear trembleth, losing pulse and heart?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (47/389)

What availeth Thee
That Thou should push me
Into delusive birth again -
Me who leaveth Thee not
Even for a little while?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (48/389)

Is it to sing and dance
And stand in the way of the world
Thou sought me
And took me into Thine fold?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (49/389)

Except that I repeat
What hath been taught,
What finite word can I, so helpless, say
For my finite end to attain?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (50/389)

To sit in quiescence day and night,
Bereft of word and meaning,
Is my desire,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (51/389)

Except the endearing samadhi pure
Is there anything Thy slave desireth?
Doth Thou not know,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (52/389)

Despise me not as a small fellow,
Much afeared am I in this world
When distress I see, my Lord!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (53/389)

Precious be they as the apple of the eye.
If they adore Thee not with folded hands,
Unto dust art they,
And their company I cherish not,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (54/389)

To proclaim aloud to one and all,
All the world over
The penance of non killing
Is my desire intense,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (55/389)

How shall I be redeemed, my Father?
Mad have I become for Thine Grace.
Exceeding innocent am I,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (56/389)

Possessed although I was,
Of silentness that knoweth spoken word none,
Unto the orphan without mother
Abandoned was I,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (57/389)

As the infant without mother
Was I in distress torn,
Albeit, there Thou art in my heart
As mother, for my eyes to see,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (58/389)

Intense as I think,
Like fire within
Burns my distress,
Thus did I suffer.
Will Thou not take pity on me,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (59/389)

Listen not to those
Who whisper to Thee:
"This man is false,"
And so abandon me not.
Thou, dear unto the apple of my eyes,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (60/389)

Knowing the depth of my thoughts,
Knowing my pining state,
Do Thou confer Thy Compassionate Grace
That I, so helpless, might be saved,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (61/389)

Firm Thou fix me not in anything.
If firm fixed I am,
Thou showeth not love exceeding.
All as Thou willeth,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (62/389)

Thinking of Thee
I sojourn in the fullness of Thy Grace.
Do Thou not shut me up
In a mother's womb again,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (63/389)

Grant me the boon
That I deviate not
From my habit of thinking:
"Thy Will be done."
Thou art my life's Existence,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (64/389)

Grant me Thy Grace to adore Thee
And to think of Thee as a duty,
Forgetting never,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (65/389)

Grant me Thy Divine Grace
To consider all life as my life
And so commiserate in sympathy,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (66/389)

An innocent of the Empty Void,
Falsity I know none,
Joining the holy devotees
Countless salutations I offer Thee,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (67/389)

Grant me Thy benediction
That I attain the yoga of solitude
In the space that knoweth
Neither night nor day,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (68/389)

Do Thou not show maya
And delude not my thoughts!
Do Thou show Thy Feet of Bliss
And make it there abide,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (69/389)

Grant me the thought
That all, all art Thou.
Grant me the treasure
Where "I" appeareth not.
Grant me that in manner imperishable,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (70/389)

Is it easy for us to realize
That to be in quiescence
Is Perfection that knoweth
Attributes none?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (71/389)

In front and back,
In head, feet and middle,
When shall I stand one with Thee?
Pray, speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (72/389)

Grant me the transcendent meditation
The way the blemishless Silent One taught,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (73/389)

Without seed, doth anything arise?
Without Cit, doth any one of us exist?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (74/389)

Only those beloved of Thee,
Who are rid of egoity
And filled with knowledge divine,
Will be overcome
By the sleep that is sleep none,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (75/389)

Only to those who reach Thy Feet,
With their thoughts withered
And with Divine Knowledge filled,
Will the state of Bliss be,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (76/389)

Unless thou be silent
Like the dumb that speaketh not,
Will liberation be for thee.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (77/389)

For me, well did
The silentness that is speech none
Germinate and shoot up.
Will there be any result further?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (78/389)

The firm among Thy devotees
Rid themselves of impurities
And tired, they slept, like children
In the Cradle of Perfection.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (79/389)

When there is Thine Grace
Obvious to show,
Why am I drawn
The obscure mala to seek?
Is this good?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (80/389)

However big the lapse is
The mother forgiveth all.
Is not Thine Grace, too, unto it?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (81/389)

However much my realization is,
Does Bliss come by me?
Thou art of Cit Form,
Thou art Bliss Sivam,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (82/389)

Thou showed me earth and heaven,
Then Thou obfuscated.
When is the day to be
That I see eye to eye
Thine Grace that obfuscateth not?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (83/389)

Importunate did I beg of Thee
Again and again.
Was it not only to make Thee say,
"Fear not?"
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (84/389)

Wherever I see,
There Thou art
As Life of life.
Is that not so?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (85/389)

Thou stood as everything.
Am I different from them?
Where am I to be to think of Thee?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (86/389)

If remembering and forgetting
Is by Thine consciousness,
Where, then is my consciousness?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (87/389)

Thou art the fleeting mind
That rememberest some things
And forgets others.
If I realize that Thou art all,
Where art Thou?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (88/389)

Only to those with purity of heart,
Like the flaming diamond flawless,
Who merge in the depths of Thine love
Is Bliss to be,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (89/389)

Unto the upward shoot
That climbs high as the creeper plant,
Only to them that are ripe
Will the girt of Thy Grace be,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (90/389)

Appropriate indeed is jnana
For those who had practiced yoga.
They who thirsted for Divine Love (in bhakti)
Reached to yoga thereafter,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (91/389)

Only to those who stood
Day and night as Divine Knowledge
Are word and thought a burden [1].
Know Thou,
Oh Para Param!

FootNotes:

[1] To be thrown off in favor of silentness.

Songs of Tayumanavar

Wreath: Pervasive Supreme (92/389)

Those who condemned flower
As the spittle (of the bees),
Will they ever pluck the tender leaves
To adore Thee?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (93/389)

To renounce so that
The senses internal are subdued full
Is renunciation par excellence,
My Mother!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (94/389)

When self-realization dawneth,
Except for the Lord,
Is there anyone for whom Thy love goeth?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (95/389)

To those holy ones
Who melted in love,
Whose tears swelled into rivers,
Is there a way to reach Thee?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (96/389)

To know the Self
And to stand holding Grace
As the sole support
Is the way to know Thee,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (97/389)

By all the learning we learnt
Will there be the state of Permanence?
Is it not true
That where all we see endeth
There the Void is?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (98/389)

Is it possible to close the eyes
And yet see things?
When the heaven of Thy Grace envelopeth,
All is Grace, know thus.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (99/389)

If Thy Grace direct taketh my heart,
Nothing will I look for.
Bliss, too, will be mine,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (100/389)

The way I seek Thee
And go through the motions to see Thee
Is unto climbing the mountain
To see the sky,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (101/389)

Abandoning worldly experiences
And abiding in Thy Grace -
Except thus be,
Is there a means any?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (102/389)

Is it not by holding on
To the support of Thy Grace
That the earth and sky together standeth?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (103/389)

The lamp and the lamp bowl
Art not in kind different.
They who say so
Will call Thee jiva,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (104/389)

If Thou art the earth and other elements
Then, see, Thou art the Jiva, too,
That from within functioneth,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (105/389)

Is it not with the help of Thy Grace
That I see falsehood as falsehood?
Is not that Grace the support of my sentience?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (106/389)

"I will come," "I come" - thus they say,
Oblivious of the transient present.
And so do they say of the fleeting world
As non existent,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (107/389)

But for this mayaic world
I have attachment none.
Else will I stand as Thou,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (108/389)

The scriptures speak
Of the sky and the rest of elements
As Thou.
Will they not say, "I, too, am Thou?"
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (109/389)

For the elephant of Thy Grace in mast
Overlowing with waters of Compassionate Truth
My false thoughts are the feed I offer,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (110/389)

Will Thou grant Thy Bliss
Only to those who, like the bee,
Constant haunteth and crowdeth
Into the flowery bed of silentness?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (111/389)

Art Thou not maya, karma and anava?
And all the life
And the intelligence that cogniseth that life?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (112/389)

"I", "mine" and "my intelligence,"
Are these not Thine?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (113/389)

Thy greatness
The world will not know.
The universe will not know.
Who then will know?
Am I the one to know?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (114/389)

Thou art in the universe entire.
Thou art beyond and beyond it, too.
Who will know Thee,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (115/389)

Without peer, without better
Art Thou.
Thou art the heavenly cargo destined
For the circular ship of silentness
That no sound pierceth *[1],
Oh Para Param!

FootNotes:

[1] The Void to which mauna leads is beyond the frontiers of nadanta sphere, which again is beyond nada or sound sphere.

Songs of Tayumanavar

Wreath: Pervasive Supreme (116/389)

Wherever Thou search,
Is there anyone so frail as I am,
And anyone so mighty as Thou art?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (117/389)

When close seen,
The microcosm and the macrocosm
Are all Thine work.
None else can wrought it, Lord.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (118/389)

As the One, the Many,
As the Form, the Formless,
When I shall I call Thee thus?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (119/389)

All that I speak
Is Thy mantra.
All that I think
Is Thy meditation.
This I realized,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (120/389)

What matters it,
Who remains and who went?
If I have Thy Ambrosial Grace,
Redeemed will I be, my Lord.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (121/389)

Afraid of Death's torture
And birth's pangs,
I sought Thee, my Lord.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (122/389)

As Thou willed it
So it befell me.
Is it not so?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (123/389)

Ever so be it,
Thou never left me.
And as my Life of life
Thou dwelt in my thoughts,
Thou, God of Grace.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (124/389)

"Fear not, fear not."

Thus from time to time

Thou intimated to this slave's heart.

Oh Perfection!

Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (125/389)

Who is it that handed me over to Thee?
I shall not speak of the blessings I received
By handing myself over to Thee,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (126/389)

Is it to keep me a dumb
That openeth not his mouth,
That Thou came as the Mother of silentness
And conferred Thy Grace,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (127/389)

Thou gave Thyself to me
And prevented me from going astray.
If for that act of mercy
What profiteth Thee that
Thou take me entire in return,
My Mother dear?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (128/389)

When they but think
Of the punishment the Death God received
In trying to seize Markandeya,
What have Thy devotees to fear?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (129/389)

Thou left me in turiya state,
Attributeless in the empty void.
Am I the one competent to admire
Such as Thee?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (130/389)

Impassive Thou made me sit
With design none.
Is not this one thing Bliss enough?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (131/389)

Thou came as the Silent One
Without opening Thy mouth
And accepted me in Thy Grace.
Is not this one thing Bliss enough?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (132/389)

I was but as of yore,
Yet Thou gave myself to myself.
Is not this one thing enough?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (133/389)

In the directions eight,
And above and below,
I saw all as the empty vast
And there I saw myself, too,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (134/389)

I am mad. I am innocent. I am ignorant.

Yet Thou accepted me in Thy Grace

How many times, how many times shall I worship Thee?

Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (135/389)

Even for the foetus in mother's womb,
Thou feedth with food and water,
Oh Guardian Angel (sic),
Who will not think of Thee?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (136/389)

When my wandering mind
In me to oneness goeth
May Thine expansive Grace descend,
My Lord,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (137/389)

Thought disappearing,
Egoity disappearing,
Thou came and rained
The waters of Sweet Bliss.
Blessed be Thou!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (138/389)

"I gave you one Word.
I came as Bliss in accord."
Thus Thou spoke.
Blessed be Thou,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (139/389)

Will not earth and heaven
Come and adore them
Who hath seen Thy Grace
With their own eyes?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (140/389)

The words of sweet tapas vis,
Who received Thy abiding Grace,
Will travel to whatever direction
Thou goeth,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (141/389)

To sing and dance
And to seek Thee in joy,
All these are acts of Thy devotees,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (142/389)

To those that have received
Thy effusive Grace in full,
What matters it where the sun riseth.
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (143/389)

Unto the children, madmen and ghouls
Art the ways and deeds of jnanis
That are of divine nature,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (144/389)

They eat well, dress well
And go about as ordinary men.
Blissful indeed is the play of jnanis,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (145/389)

The path of vision,
Of those who know neither night nor day saw,
Is the path of vision
Same for them all,
My Mother dear,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (146/389)

Will they sleep
Who realize that the body is transient?
Continuous will they seek
The Grace that is pure,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (147/389)

Can we find words to speak
Of anyone equal or better than
Those who have united in the Supreme Bliss,
Inextricably, like water and salt?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (148/389)

A bond serf am I
To all those who,
Having attained purity of thought,
Themselves Siva became.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (149/389)

When shall I do the biddings
Of the holy ones with compasssion filled,
Who hold all lives as their own?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (150/389)

To Thee who art above
Heaven's heaven
How shall I perform worship?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (151/389)

My heart is the temple.
My thought is the incense.
My love is the water for holy bath.
Come Thou to receive my worship,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (152/389)

The holy men of ways high
Will Thee worship
That the egoity devil of evil ways
Goeth under,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (153/389)

If controlling breath
Thou send the kundalini fire in muladhara
Upward to the lunar sphere in cranium,
Will the body fall?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (154/389)

If performing the five suddhis [1]
They worship Thee, meditating appropriate,
Then will dawn the Light Supreme,
Oh Para Param!

FootNotes:

- [1] Symbolic purification of:
- 1) The elements around,
 - 2) The place of worship,
 - 3) Water used,
 - 4) Mantra to be chanted,
 - 5) Linga to be worshipped.

Songs of Tayumanavar

Wreath: Pervasive Supreme (155/389)

If Thou make me fit
To serve Thine loved devotees,
The Bliss state, of itself, will come,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (156/389)

To them who commenceth in manner decreed -
Worship of image, visit to temple
And bathing in sacred waters -
The Holy Guru will of himself come
To impart the Supreme Word of instruction,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (157/389)

Are not the four paths *[1] true
Commencing with goodly chariya
Unto bud, blossom, unripe fruit and ripe fruit?
Oh Para Param!

FootNotes:

[1] 1. Chariya, kriya, yoga and jnana.

Songs of Tayumanavar

Wreath: Pervasive Supreme (158/389)

Ever will they perform penance,
Giving gifts and charities,
The goodly ones for jnana to reach,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (159/389)

To the devil of egoity that danceth
Repeating words in monotony,
When will harm come,
My Mother dear?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (160/389)

Is it today that the karmas twain came?
Was it not born the day I was?
Insufferable indeed.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (161/389)

If I have thoughts none
Except of Thee,
How come the karma I performed of yore?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (162/389)

I know not what it is that I am.
On one so innocent
Is it meet that the karma of past should visited be?
Alas! Woe unto me,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (163/389)

The karmas I in innocence performed,
Thou add up to a total.
What for is it, my Lord?
Pray, explain the secret,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (164/389)

The twain karma disease
Came to destroy me.
Canst Thou not destroy it instead?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (165/389)

If to the mamaya
That showeth nothing but prowess
I alone say: "Thou art not,"
Where will it be?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (166/389)

All ariseth from the triple gunas.
Who gave prakriti this guna,
My Mother dear?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (167/389)

No more can I endure this distress,
My Lord!
No more can my thoughts be assuaged.
What shall I do now?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (168/389)

Knowing not how to regulate my mind,
My Lord, I wandered helpless.
Oh my King!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (169/389)

Learned they be until passions died;
Attained they be until siddhies arrived;
But unless they have learnt the art of mind-destruction
The Lord will not theirs be.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (170/389)

Like the wrestlers who come
Challenging for a fight,
Why doth this accursed mind dance,
My Mother dear?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (171/389)

Like the gamblers if thou art,
That play again and again
With mind constant agitated,
What will come of it?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (172/389)

Like the mad monkey
Stung by the fiery scorpion
Why doth this deceitful mind dance?
See Thou,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (173/389)

Thinking again and again
Of things that came and things that went,
In pleasure and pain the mind walloweth,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (174/389)

A bridge made of hair is this sentience.
A river of fire are these sense objects.
This I know full well now,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (175/389)

By the mechanism of senses,
Like a robot,
This helpless one moveth.
Is this the way Thy Intelligence decreed?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (176/389)

When is the day to be
For the sharp sword of jnana to brandish
That the bonds of pasa
Are cut asunder?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (177/389)

"Whatever the body I incarnate
That body is well indeed" -
What is it that gave me
The courage of this thought?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (178/389)

If the body that is false
Is of all falsity together fashioned,
Will it ever true become
By calling it truth *[1]?
Oh Para Param!

FootNotes:

[1] There is a pun on the word, "mey," which means both body and truth.

Songs of Tayumanavar

Wreath: Pervasive Supreme (179/389)

Transient as a flash of lightning
Is the body.
Believing firm in it, my Lord,
Is it proper to forget Thee?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (180/389)

For the body that is transient
Like the bubble in the waters
Why is the suffering so great?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (181/389)

Why doth the "flame" sob,
Thinking the body will die?
Who should be fearful of death,
Seeing death of body in daily sleep?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (182/389)

When the body incarnate
To pieces goeth,
What will be the burden it next carrieth?
And what will follow that?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (183/389)

The leathery doll (body),
A burden for four persons became,
For whom was this life taken
And why was this life taken?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (184/389)

Believing the world as true
Day by day I spent my life.
And what have I seen?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (185/389)

The worldly life, so transient,
Is an experience so slummy.
If I steep myself in Thy Grace
It will indeed leave me,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (186/389)

To fashion the ladder of cotton rope
To reach to heaven
They plant the cotton bush.
Unto it is the learning of sciences material
And the lessons they teach,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (187/389)

Unto the rice of sand
That children "cook"
Is the way of arts and their learning,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (188/389)

Will ever bliss be
By book learning?
When will the stupid conflict end?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (189/389)

Like the parrot that repeateth
What it heareth,
Is it good to talk
Without centering thought on Thy Grace?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (190/389)

The corporeal body of Thy devotees
Who merge in the Void of Grace -
Did it shine as Light Divine?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (191/389)

Well may they cognize
The time's tenses three.
But the holy ones will not
To the world reveal it.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (192/389)

Only those are holy
Who hath taken the vow of non killing.
What the rest are,
I know not,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (193/389)

To pursue not the way
The thoughts lead,
Desiring things that exist not,
Is the way of the holy,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (194/389)

Whatever may come,
Whatever may go,
"This is mine" -
They will not say,
Those who Divine Wisdom attained.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (195/389)

A thousand things thou may see.
Wrong indeed is it to consort
With monsters of ignorance and iniquity.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (196/389)

Those rid of the delusive maya,
Will they ever seek anything else?
They indeed will stand
In the state of Grace sweet,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (197/389)

The body that is alive
Is a dead corpse in sleep.
To such they will have attachment none,
The holy renounces,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (198/389)

Whatever the state of heart,
It will to Thy Grace melt.
Is there one with a stony heart?
Pray, show,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (199/389)

If in knowledge dulled,
I wander about,
Bliss unattained,
Will not my thoughts waver?
What shall I do?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (200/389)

Search did I, in directions all,
Adore did I, thoughts humbling,
Will Thou not
My wavering end?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (201/389)

Is it not by removing my inertia first
That Thou should take me in Thine vassalage?
My Lord!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (202/389)

"Refuge be Thy Blissful Feet
That scorcheth away fear of death."
That desire Thou in me fostered,
Blessed be Thou,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (203/389)

I see my bubbling thoughts
Rise and die for Thy Grace
Nothing else I see,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (204/389)

Wherever I look
I but see
My thoughts into void dissolving,
As the bubbles in water do,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (205/389)

As the top that whirls and stops
In eagerness I searched for Thee everywhere
And now I stop.
What shall I do?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (206/389)

Thou art the fruit of
Nadanta silentness
That ripeneth in those who hold
Vedanta and Siddhanta separate art not,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (207/389)

The silentness that thinketh
Of nothing but Thee,
Who art Bliss,
Is mukti for me,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (208/389)

If, on any count, I hold
There is none greater than Thou,
Then test not my thoughts,
I tell Thee,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (209/389)

Even in mukti
In ways diverse *[1]
The body attaineth Siddhi;
How many they are
Will Thou say, Mother Dear?
Oh Para Param!

FootNotes:

[1] Jivan mukti, Para mukti, Siva mukti. In Jivan mukti is mukti with body form. Para mukti is form formless, Siva mukti is formless mukti.

Songs of Tayumanavar

Wreath: Pervasive Supreme (210/389)

Without Thee,
Who am I?
What is my mind?
What is my heart?
Without mother,
Is there pregnancy any?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (211/389)

When Sukha *[1]
Who was of Thy very Form *[2] bodily
Hailed Thee,
Thou through all nature answered
"Why, why?"
Why was it?
Oh Para Param!

FootNotes:

[1] A Rishi who renounced the moment he was born.

[2] Form of Brahman.

Songs of Tayumanavar

Wreath: Pervasive Supreme (212/389)

If it is dragged into the swirl
In the flood waters of Thy Compassionate Grace,
Where will the wavering ship of mind be?
See Thou,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (213/389)

"All learning have I mastered
And anyone can I answer."
Will by such boast bliss be?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (214/389)

When stone is thrown
The moss parts revealing goodly water.
When Thou reflecteth on the words of the goodly ones
Then will appear jnana true,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (215/389)

What will the lot be
Of those of evil learning
Who abused the ways
Of those that realized Thee,
Mother dear?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (216/389)

Those who are rid of "I"and "mine,"
From wherever they see,
Thy Presence is.
A great God indeed Thou art,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (217/389)

Carrying the heavy load of "rice bag *[1],"
Holding the breath until the eyes swelled,
I wandered.
Thou knowest
Oh Para Param!

FootNotes:

[1] Body.

Songs of Tayumanavar

Wreath: Pervasive Supreme (218/389)

With him who speaketh the truth
Intimate will I be.
With him will I be
In sincerity of love and cheer,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (219/389)

Except by the influence
Of what is around me,
I fabricate not things and speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (220/389)

If someone speaketh with vehemence
Knowing not my heart's feelings,
I jump and tremble like the tender calf,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (221/389)

All that I wish is
All should in bliss be.
Nothing else do I know,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (222/389)

As in days of yore
Munis of perfect jnana performed tapas,
So I desire to see them
Doing the same these days, too,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (223/389)

Getting rid of karmas to the root
And reaching to the dharmic state of jnana pure
Is the way of Thine devotees true,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (224/389)

Without my eyes closing in sleep
Thou revealed Thyself
Through the eyes of my awareness.
Effulgent Light Thou art.
Blessed be Thou,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (225/389)

I sought Thee not
In terms of my egoity,
And so Thou stood before me
As the firmament of Bliss.
Blessed be Thou,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (226/389)

Thou stood in me
As atom within atom.
Thou stood mighty, too,
Encompassing the universes vast.
Blessed be Thou,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (227/389)

Even through the dark chamber of the womb
Thou guarded me with possessive zest.
Oh Apple of my eyes!
Blessed be Thou,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (228/389)

Those who ruled the country
Claimed it their own.
Those who fought and died for it,
They, too, claimed it their own.
What is this! (none lasted)
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (229/389)

Blessed be the gods all!
Blessed be our Mauna Guru *[1]!
Blessed be his holy words!
Blessed be the devotees true,
Oh Para Param!

FootNotes:

[1] Supreme teacher of silentness.

Songs of Tayumanavar

Wreath: Pervasive Supreme (230/389)

Thou made me attain
The state of fullness of Grace
Where neither word nor meaning
Reacheth,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (231/389)

How many they
Who countless Siddhis attained
Until this day?
O Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (232/389)

Country and city
And army with flying standard,
Will they in the end,
Adequate be,
My Mother dear?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (233/389)

The treasures thou accumulath,
The jewelled coffer that go with it,
Will they ever go with Thee?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (234/389)

Those of wealth real,
Who have wealth sought not,
Will like the impartial scale,
Lead a steady, balanced life.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (235/389)

I stood sighing like furnace
And melting into liquid.
Why have Thou not cared to look at me?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (236/389)

Thou, who had robbed already all the three -
My wealth, life and body -
Pray, make up for my loss though,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (237/389)

"Thou who art immersed in this world
Will now live in Grace, thine sorrows ended" -
Thus Thou declared.
Blessed be Thou,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (238/389)

Thou gave me blessings unique;

And Thou also said:

"Will thou come into my Grace"

Blessed be Thou

O Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (239/389)

Only Thee I love
And by Thy blessing
None else I desire.
Thy Grace is the witness,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (240/389)

From beginning to end
Thou wert the Guru
That took me as disciple.
Is there instruction any
Outside Thee?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (241/389)

Thou, of Thyself came
And saved me
And made me blissful.
Thou, the Firmament of Bliss!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (242/389)

I seek the way of non desire,
But the mind seeketh to roam
Over sea and mountain.
Know Thou,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (243/389)

Is not Bliss
For those who hath learning none,
Listening none, desiring none
And whose thoughts quelled art?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (244/389)

The bodies of those
Who stood as the pure (in samadhi)
Were into Linga raised.
Oh my Life,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (245/389)

The bodies of those
Who transcendental samadhi attained
Will like lighted camphor blaze away,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (246/389)

In days of yore
Thou took me in Thy Grace.
Now, if Thou ask of me to go away,
Where shall I go?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (247/389)

Is it the garland of words
That the tongue praiseth?
Is it the garland of gold
That gleams as the rising sun?
What is it Thou desireth?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (248/389)

Like the treacle of cane,
Like the ball of jaggery,
Like the candy of sugar,
Like the nectar delicious,
Sweet wert Thou in me,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (249/389)

Thou, Divine Intelligence Pervasive,
Thou, Being Uncreated,
Thou, the Wonder that holy scriptures described,
Thou, Love, Thou Knowledge,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (250/389)

If Thou art the one that maketh know,
Who art they that standeth,
Conquering the senses five?
Pray, say,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (251/389)

What justice is it
That the repugnant devils of antakaranas *[1]
Should seize me
And make me dance?
Oh Para Param!

FootNotes:

[1] Internal sense organs. The four cognizing faculties of knowledge: mind, intellect, egoity and will.

Songs of Tayumanavar

Wreath: Pervasive Supreme (252/389)

Consorting not with senses five
Thou art the Divine Knowledge
That served in secret,
Oh Sivam!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (253/389)

Becoming not Bliss that is Grace,
Oh, my Lord,
Am I to stand in darkness forever?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (254/389)

When all Thy devotees
Are to savour of Bliss
Is it good that I alone
Should in distress be?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (255/389)

Except that I speak
Of Thy compassion constant,
Nothing else my thoughts know of,
Thy Will be done,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (256/389)

Even if Thou leaveth me
Because of my constant blabbering of "I"
I will not Thee leave,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (257/389)

Among the concourse
Of those who hold
This body as transient,
Is there anyone
Who has not sought refuge of Thee?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (258/389)

There is a place where
The Self mergeth in the Perfection.
Life and elements all
Will there in order abide,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (259/389)

Thou art the Lamp of Bliss
That flameth
For the rising mind to burn out
Like the ball of camphor (without a trace),
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (260/389)

For long have I wondered
Until my weariness ceased.
So have I labored hard in Thy service.
Is it meet that I in distress be?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (261/389)

Thou have seen the tears in my eyes,
Yet have Thou not shown pity on me.
Who then shall be the support of my life,
My Lord?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (262/389)

I sought not Thine Perfection
And so reached not Bliss.
I sought my Self as perfection,
What foolishness!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (263/389)

If I seek refuge of Thee,
It is for Thee to protect me.
How is it Thou forsaketh me?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (264/389)

If I come and recount to Thee
All my unending distress,
How is it they enter not Thine ears?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (265/389)

To cause exceeding damage
To my subtle knowledge
The five sense hunters came.
No longer can I stand them,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (266/389)

Thou made me the target
Of the dark monster devils,
Lust, anger and the rest.
Why is it?
Oh Para Param!,

Songs of Tayumanavar

Wreath: Pervasive Supreme (267/389)

To ask for the Way of Siddhi
For the world's delusion to end,
To ask for the way to mukti,
For the birth's continuity to end -
That indeed is but proper,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (268/389)

By what way will it come,
The unending Bliss
That endeth thoughts?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (269/389)

Beyond comprehension of Thy knowledge,
However sharp, is the Lord.
Thus did the Guru teach me.
And so did I follow,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (270/389)

How many days will it take
For me to savour the perfect Bliss
Which Thy devotees seek?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (271/389)

When thou do not have
The courage to renounce the world,
Is it proper that thou should speak
Boastful words of bravery?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (272/389)

To swallow this emptiness (maya)
And to digest it,
I joined openly
The Bigger Void
That is Knowledge Supreme,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (273/389)

Without seeking Thee
Who imparteth awareness,
Seeking only those
I am already aware of
My heart swayeth.
What folly!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (274/389)

This world, so illusory,
I held as permanent.
What did I get out of it?
Pray, speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (275/389)

I realized all
As they in truth art.
That moment, I knew not
The way my deceptive mind went,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (276/389)

If pure silentness
Within me ariseth,
Silent art my thoughts,
Silent art my words,
Silent art all,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (277/389)

Thou art the Eye of Compassion
That gleameth in the eyes of
A thousand, thousand, million lives
That art born,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (278/389)

If there is none so dear
Unto me as Thou,
Dear unto Thee, too, am I,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (279/389)

Neither microcosm
Nor macrocosm, I saw.
When Thou in me merged
As One, inside and out,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (280/389)

A million, million times
Have I pleaded with Thee,
Yet Thy heart hath not melted for me.
What shall I do?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (281/389)

In time long past
Thou spoke to the Holy Four
A word mighty wonderful.
Is that word for me vouchsafed?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (282/389)

As Father and Mother,
As Holy Guru,
The speak of Thee,
All, all is the state of Thine Glory
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (283/389)

When Death's men come,
Will build and weight
Serve as weapons to fight them?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (284/389)

Is it not by reaching
The state of silentness
That knoweth words none,
Thy Grace cometh
That knoweth words none to describe?
Oh Para Param

Songs of Tayumanavar

Wreath: Pervasive Supreme (285/389)

Will bliss be there,
Even if one attaineth
Learning, Listening and miraculous Siddhi powers?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (286/389)

Like the magic unguent
That dissolveth all forms,
Doth not all cosmos
By Thy Grace exist?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (287/389)

Nothing is of my doing.
If I say so, a sinner am I.
Everything is of Thy doing.
In that steady thought I stand,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (288/389)

Is it not when I renounce
Killing, thieving, drinking, lust and anger
That Thine Grace will to me be
As the beacon light on hill's top?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (289/389)

If I think the world is all
And realize not the Self,
Is there a chance of knowing Thee?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (290/389)

Thinking not in terms of one and two,
Grant me Thy awareness,
And keep me in Truth ever,
My Lord!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (291/389)

Thou, Bliss that is turiya filled,
Thou art the Void
That revealeth itself
To the delight of those
Who think of Thee,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (292/389)

When will the day be
That this man of deceitful thoughts know
The greatness of grace
And stand with folded hands,
Adoring in directions all?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (293/389)

Only the experience of oneness in God
Without separateness as two
Is the state of suddha (pure).
Who can say how it is?

Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (294/389)

If when a wall falleth
Will the earth disappear?
However much I tell maya,
Nothing doth it avail,
My Mother Beloved.
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (295/389)

Ere body falleth
And life ebbeth away,
Should you not show Thy Grace,
My Darling?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (296/389)

Those who have not separated
Chaff from words
And have not seen their finite meaning
Will as chaff stand,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (297/389)

The man of evil disposition
Narrowed in heart by envy
Will downward slip
And will never Bliss attain,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (298/389)

Those who have attained
The state of upasanta,
Realizing body's impermanence,
Will they ever experience
Lust and rest of evils?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (299/389)

To those who have not attained Self-knowledge,
Rid of sadhanas entire,
When art Thou to grant
Knowledge Supreme?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (300/389)

To me who is ignorant full,
Possessed of a heart of darkness,
When will redemption come,
My Mother dear?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (301/389)

The more I think of Thee
The more Thy Knowledge Bliss wellet up in me.
Thou, who standeth
As the Beauty of Grace in my thoughts,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (302/389)

The ways of those
Who show sympathy none
To those who seek their favour
Are verily unto the dry cows
That spurn the calf,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (303/389)

Only those who received Grace,
Their faults diminishing,
Their virtues increasing,
Art fit for life's friendship,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (304/389)

For the Truth that can
By a single word be attained,
Why expound numerous books
And countless commentaries?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (305/389)

When am I to be free
From the painful whirl of religion
That encircleth me, my Lord?
Pray, speak
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (306/389)

Who is it that can drive away
The egoity that trieth to establish
What it holdeth as true?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (307/389)

Those who think of Thee
In loving fondness,
Will not in the sea of desire
Immersed be,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (308/389)

Does it matter
That I carry an ample rice pack
For my journey?
Is it not the real fault
That I failed to take a word (of blessing) from Thee?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (309/389)

Only those who hold
To the Holy Grace for support,
Wherever they go,
Can reach to the trance of Bliss,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (310/389)

Thou art the source of Eternal Bliss
That knoweth no lengthening nor shortening.
Thou art the Witness of phenomenal worlds all.
I have come seeking Thee,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (311/389)

Thou stood as the sky
And the rest of tattvas.
Why was it?
When is the day
Thou will stand as I,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (312/389)

Unto the sparks of fire
That emanate
When twigs are together rubbed,
Thou art the Love
That springeth from intense seeking,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (313/389)

If in sleep,
We our consciousness lose,
Is not our life
An act of daily death and daily birth?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (314/389)

Without reaching the trance of Bliss
The mind wandereth as it listeth
And is in distress caught.
Is this not life's tragedy?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (315/389)

Those who have seen
The state of True Knowledge,
Rid of falsities,
Have doubts none, none indeed,
My Lord!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (316/389)

Instead of chanting mantra
And reaching the state of fainting
Will Thou not teach me
A tantra device?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (317/389)

As though the heavens have rained compassion
Thou art pervasive in all lives,
Thou, the Mother of Compassion,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (318/389)

He stands as the Cosmic Self.
If thou stand one with Him
All things will befall
As thou desireth,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (319/389)

Forlorn am I,
Yearning for Thee, my heart is sore troubled.
It is Thy duty to look after me
And say "Come,"
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (320/389)

Thou art our Overlord.
We art Thy bond vassals.
What is this karma
That made us do this ego?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (321/389)

If Thou art everywhere,
I should have reached Thee
From where I am.
Instead, why am I to have
To wander hither and thither?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (322/389)

Only the wine of learning
Have I drunk and intoxicated become.
But Thyself, did Thou ever give me
The wine of Thy Grace?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (323/389)

Thy Form,
Neither microcosm nor macrocosm
Hath seen.
If I see Thine devotees who hath seen it,
Redeemed will I be,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (324/389)

Art Thou not the one
Who stireth the heart to its depths
And then stilleth it to purity?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (325/389)

If my thoughts are stilled
As well as my deeds,
I will live saying,
"Whatever comes, Thy Will be done,"
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (326/389)

Oh, Divine Effulgence!
Thou came as Guru
For all my bonds to break.
That Form I will forget never,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (327/389)

Grant me, my Lord,
The trance of Bliss
That endeth my "I"
In undifferentiated Reality,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (328/389)

Thou bestowed on me a Word
That ended my sorrows
And filled me with Bliss.
What shall I speak of Thee,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (329/389)

Standing as Knowledge Divine,
Thou dispelled the darkness of my mind
And Thyself gave unto me,
And myself I gave to Thee,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (330/389)

"Thou came as Guru
And gestured cin mudra.
My dark maya instant fled" -
Thus I dreamt,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (331/389)

"Thou came
And placed Thy Feet on my head *[1].
The perplexities of my thought vanished."
Thus I dreamt,
Oh Para Param!

FootNotes:

[1] This is a form of benedicton or diksha by a Guru.

Songs of Tayumanavar

Wreath: Pervasive Supreme (332/389)

"Perished the maya, earth earthly,
The Infinite Void appeared" -
Thus I dreamt,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (333/389)

"With Thine own hands
Thou wiped my tears saying,
'Troubled be not' " -
Thus I dreamt,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (334/389)

"A fellow bereft of feeling,
Who doth not Truth realize,
An iniquitous sinner" -
Is it thinking thus
That Thou slowly gave me up?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (335/389)

Thou art all,
Thou art the thought, too,
Is there anything that I have of my own,
My Lord?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (336/389)

The fascination of attachment is there,
Yet I say, "I am rid of desires."
Why this blabbering bewilderment
For me?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (337/389)

Without eyes
Are there sights that can be seen?
There Grace is,
Is that not so?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (338/389)

Thou standeth as one Bliss
In directions eight.
Is there any place I can be
Apart from Thee?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (339/389)

The absolute knowledge and Sivam.
Indivisibly standing unseparated,
As Life of the Life
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (340/389)

Whatever I say,
Thou moveth not a bit.
What is the mystery behind this?
Will Thou not tell me the secret?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (341/389)

In sheer poetic fantasy I sing.
I see not tears or distress signs,
Even in dream.
What shall I say?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (342/389)

The mind that is full of hard thoughts,
May it perish!
Enough unto me is Thy Great Love
That changeth not, my Lord!
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (343/389)

A poor man filled with ignorance

Am I.

Is it too much that Thou call me

And show the state of awareness?

Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (344/389)

In thoughtlessness

I lost all.

Is it meet that

Thou deny me Thy Grace?

Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (345/389)

Impart me the jnana
That mauna giveth
And grant me the life of Bliss
That satiateth not, Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (346/389)

Seeing my drooping face,
Thou protected me from drooping low.
Thou art the Perfection
Of growing Grace,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (347/389)

With their minds
Thine devotees true adore Thee;
Doth their Trance for Thee mean
The death of their minds?
O Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (348/389)

There is none equal to Thee
In compassion.
There is none equal to me
In hard heartedness,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (349/389)

The mother there is,
Yet the child languisheth.
Thou art everywhere,
Yet I stand languishing,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (350/389)

By its mouth
Was the well choked up.
Will those who devils became
By their mouth
Ever know happiness?
Speak,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (351/389)

Who was it that taught this jiva
To commit iniquity
Without fear?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (352/389)

Grant Thou today
The state of passionless Bliss,
Else, hard indeed
Is the suffering to bear.
I have told Thee,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (353/389)

If proper thy learning be,
To pieces will not thy faculties go.
To learn to walk in the path of Grace
Is the way proper,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (354/389)

Like the smelted gold
That shineth lustrous,
Only the pure ones
By silentness purified
Will no more birth have,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (355/389)

Bereft of attachment,
Bereft of mind's agitation,
Bereft of egoity -
When will Thou grant that state?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (356/389)

In the formed state,
Thou, to Vaduvur Saint *[1], appeared.
Will it to anyone else be vouchsafed,
Who in the path of Guru seeketh Thee?
Speak,
Oh Para Param!

FootNotes:

[1] St. Manickavasagar.

Songs of Tayumanavar

Wreath: Pervasive Supreme (357/389)

For the body
To some siddhi *[1] attain
Jivan Mukti *[2] is a state appropriate,
My Lord.
Oh Para Param!

FootNotes:

[1] Siddhi: miraculous occult power.

{2} Jivan mukti: The state of self-realization attained in trance with the body intact.

Songs of Tayumanavar

Wreath: Pervasive Supreme (358/389)

If jivan mukti
Is to be in earthly life
But with the body actionless,
Is it because of the nature of bondage?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (359/389)

Unless it be for those
Who can vision
In terms of Pervasiveness and as Pervasive Void,
Nothing abideth -
I have full realized,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (360/389)

Seek will I Thy Grace.
Dance will I,
If I attain it before seeking.
Rejoice will I then,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (361/389)

When shall I see Thee,
My heart melting,
My body melting,
The falsity within me melting?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (362/389)

When the accursed thought dieth,
And it becometh bright as daylight broad,
All will shine as Void Vast,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (363/389)

If my accursed mind,
No more but an atom to see, dieth,
To whom can I then be likened, My Lord?
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (364/389)

To songs, to love,
To bhakti and to praise of devotees -
To all these wert Thou reachable,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (365/389)

Thou art the Seed of mukti to fruit.
Thou art the Wonder Field
For the Siddhanta way to sprout,
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (366/389)

Thou art the Void
That defied imagination;
Thou art the Supreme Awareness
That knoweth no slumbering;
Thou art the Life within my life;
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (367/389)

For those who have transcended
The tattvas all,
Thou art Knowledge Supreme;
Thou art the Perfection
That is eternal, liberated, and pure;
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (368/389)

For the boiling of my heart to cease
I should have within me
The bliss-flood of Thy flowery grace;
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (369/389)

To protect me
Is the duty of Thy Grace;
To stand serving Thee
Is my duty entire
O Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (370/389)

Thou art the goodly State of Grace
That of Thyself granted,
Thou art the Firmament of Bliss;
Thou art the Existence transcending the mind
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (371/389)

With my eyes I saw
And delighted in Thy Perfection,
That placed the earth
And the elements in order;
Oh Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (372/389)

The day Thou taught me
What ignorance is,
I attained the state of grace
That no separateness knoweth;
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (373/389)

I choose some as bad
And some as good;
But Thou alloweth nothing to happen
The way I choose;
Why is this?
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (374/389)

The knowledge Thou attained
Is knowledge Cosmic;
Only those who hath realized this as true
Doth Thou liberation grant;
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (375/389)

Pointing not to karma and egoity
(As abstacles to be overcome)
Thou granted this slave
This gift of Supreme Bliss
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (376/389)

Those who have received grace,
Those who have practised the state of silentness
Will leave Thee not,
See Thou;
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (377/389)

Thy grace Thou gave
Compassionate unto mother,
Such that I neither remembered nor forgot
That "Thou art I";
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (378/389)

All agitation ceasing,
I realised Thee;
Do Thou receive my worship;
My Lord,
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (379/389)

The men of truth
Realising the tattvas
From earth to nada as illusory
Adored Thee;
Thou art the Ocean of Bliss;
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (380/389)

Only where word and thought
Consistent art, will I speak;
Where they in different directions go,
I will not;
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (381/389)

Without effort
Thou realiseth all;
But alas! What then is the obstacle for me?
Is it that I have virtues none?
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (382/389)

Blessed be the Bhaktas and Siddhas;
Blessed be those ripe in spirituality;
Blessed be those who in justice rule;
Blessed be the Guru;
O Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (383/389)

Unlearned though I be,
I followed Thee
By the words of Thy true devotees
Who have learnt and realised;
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (384/389)

Only to the benignant One
Who appeared as Holy Guru
And granted the Bliss indescribable
Am I a 'cluster' slave *[1];
Know Thou,
Oh, Para Param!

FootNotes:

[1] Refers to the system of hereditary serfdom with the entire family owing allegiance to the liege lord.

Songs of Tayumanavar

Wreath: Pervasive Supreme (385/389)

Thou art the nectar
That flowed sweet
Through the sugarcane of silentness,
That is the Seed of Liberation,
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (386/389)

To be without sleep,
To be without accursed thoughts,
Is that the state of pure grace?
Speak Thou:
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (387/389)

The earth, the wavy ocean
And all else,
I saw art within Thy eyes,
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (388/389)

Locking me up inside
Thou maketh me dance
through the way of sense organs
Why is this, I do not know,
Oh, Para Param!

Songs of Tayumanavar

Wreath: Pervasive Supreme (389/389)

In false understanding,
I stood guarding
This worms' nest.
Is there a way of redemption?
Oh, Para Param!

Songs of Tayumanavar

Green Parrot Wreath (1/58)

Exceeding far the beginning and end,
Will the resplendent heavenly light
In my knowledge shine?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (2/58)

To the Lord that filleth my heart
Describe all my woes;
Blithe heavenly light
In my knowledge shine?
Theresome thou go, and Bliss thou bring;
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (3/58)

Will the Knowledge-Bliss
Of the Wonder-Being
That is Life of my life
Be vouchsafed to this sinner?
Speak thou,
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (4/58)

Without anyone knowing,
In secret, let him come and go.
Thus do thou tell my Lord and come back,
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (5/58)

My streaming tears
Have ruined my body.
Why did thou not tell this?
Oh thou, warbling Green parrot!

Songs of Tayumanavar

Green Parrot Wreath (6/58)

The vestment of lovers
Will dirt accumulate.
Will the Lord give me
The pure vestment of Void?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (7/58)

Spontaneous,
Without thinking in terms of One and Two
He spoke of the path of liberation.
Speak to Him that He may come,
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (8/58)

Habitat He hath none;
Name He hath none;
Kith and kin He hath none.
Will He know me?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (9/58)

If I look not at the world
But look for the beauty of my Lord within
Will He favour me?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (10/58)

"When will the day dawn, oh, my Lord!"

Thus I stood in anguish night after night;

Speak Thou to him all this condition of mine

Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (11/58)

He who cannot be figured in any book,
Can that Divine Form be pictured
In my heart's book?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (12/58)

Will the Valiant One
Who in love was as the apple of my eye
And then parted,
Will He come again?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (13/58)

I will not now bedeck myself with petalled flowers.
Will it ever happen
That I bedeck the Golden Feet of my Lord
With unfading flowers?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (14/58)

Unlearned am I; immature am I.

Will the holy ones who hold hearts' devotion as adoration supreme,

Ever accept me, wicked that I am?

Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (15/58)

"See the Sugar-candy
And be rid of anxiety." -
Thus did the Holy One say.
Will I be with Him who spoke thus?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (16/58)

Will I pine aand waste my days
Seeing not in heart's rapture
The Sight unseen
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (17/58)

Even as the magnet draweth the iron
Will my King of Grace
Draw me unto Him?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (18/58)

Thou sawth how I pined for love.
Will I drink of love
From my Lord's lips?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (19/58)

Nearing not the devotees sincere,
And listening not to the truth they teach,
And receiving many a beating,
Unto the straying bull -
Will bliss there be
To such a one as this?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (20/58)

Close to the heart will He rise
For me to embrace - thus I thought.
But hard-hearted is He.
Why love such a One?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (21/58)

Neither parts, nor attributes hath He.
Will He of such nature embrace me
That my troubles forever cease?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (22/58)

Young and innocent an I,
Yet He robbed my thoughts -
He, my Lord.
Will I be left forlorn?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (23/58)

He dispelled the darkness of my thoughts;
And he came to receive me in his vassalage,
He, my Holy Guru.
Will His Grace be vouchsafed to me?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (24/58)

He is Bliss-Form
That is beyond words,
He, my Lord Supreme.
Will I be locked in His embrace
Day and night?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (25/58)

Will it take long
For me to attain self-realization,
And then for the Lord of downward looking face *[1]
To impart the Truth of Bliss?
Oh, Green Parrot!

FootNotes:

[1] Reference is to Lord Sadasiva of five faces whose Atho-mukha face, that looks at the creation below, impart jnana.

Songs of Tayumanavar

Green Parrot Wreath (26/58)

As I knew myself,
Where did my peerless Lord go and hide
Without approaching me?
Oh, Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (27/58)

Unbearable far are His acts of tender love.
Having showered them on me,
He left me for another, the
Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (28/58)

If I give up hopping like a monkey
And stand before Lord
As a picture immobile,
Will He think of me?
O Green Parrot

Songs of Tayumanavar

Green Parrot Wreath (29/58)

Will I end this endless dispute,
Of being born again and again
And will I seize hold of my Lord
Re-entering not this world again?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (30/58)

What will come of sleeping and waking?
Unless I see the Way of Sleeping and Not-sleeping,
I will not have attained anything really fruitful,
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (31/58)

Will I see the end of my troubles and sorrows
And attain limitless Bliss?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (32/58)

All the goodly souls of devout heart
Joined the Lord and attained bliss;
But possessed of a hard heart
I missed the life eternal;
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (33/58)

If in eagerness I seek Him
He cometh not to me;
If in quiescence I sit
He of himself cometh;
What is this way of His?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (34/58)

When this body that is a bubble is still there,
I stand bewildered,
Knowing not how to attain the Eternal,
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (35/58)

In the heart's recesses He lives,
If I think of Him as outside me,
He will not join me;
Guiles none He hath;
What is the way out?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (36/58)

The signets of faiths several disappearing,
Under the Wild Banyan Tree
My Lord of Wisdom-signet remaineth;
Will I reach Him ever?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (37/58)

As you fly over the green landscape
I too flew (searching for Him);
Pray convey my heart's desires to my Lord,
And come back;
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (38/58)

I minded not the morrows that Pasa giveth;
But unbearable indeed is the agony
That the love for my Lord giveth;
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (39/58)

Giving up the desires for the world,
I sought to reach the Lord;
Pray tell Him all that detail and return quickly;
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (40/58)

In the days of my maiden innocence
He followed me and tested my ripeness;
Will that Lord now be one with me?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (41/58)

Unto ye who seek the green crop,
I sought the ripe red crop (1)
Entwined by the green creeper, (2)
From which blossomed the worlds all;
And stood bewildered
O Green Parrot!

FootNotes:

[1] Siva

[2] Sakti

Songs of Tayumanavar

Green Parrot Wreath (42/58)

Why do I lament in this false body?
Do thou go to my Lord's true body
And there speak and return;
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (43/58)

I seek not illusory works to do;
Will my Lord taking note of this
Even grant me true works to do?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (44/58)

The earth sleeps; the heaven sleeps;
And all else too sleeps;
But my eyes know no sleep
For the love of my Lord;
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (45/58)

My limitless passion to end
Will my Lord take me
To the Home of Void Vast?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (46/58)

He made me grow;
He made my love for Him grow;
And then my Lord left me alone
In the desert of multi-faiths;
What transgression did I commit?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (47/58)

Numerous the medicines are
To cure the ailments of the body;
But is there medicine any
To cure love's ailments
That my Lord gave?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (48/58)

Five hues you have;
For nothing you suffered in prison;
Pray fly and convey this forlorn maiden's
Famished condition and return;
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (49/58)

He lorded over me,
Letting me not open my mouth;
To Him, if thou speak frankly,
That will prove the truth;
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (50/58)

Will I ever see Him,
Who by gesture of hand,
Showed the Bliss of Silentness
That diminishes never?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (51/58)

To the Silent One

Who unique visits and grants His Grace

Go thou, and tell of my unbounded love;

O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (52/58)

Did you see
That the ambrosia of Celestials
Turned bitter as neem in me
In the love for my Lord?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (53/58)

Unto the air that inseparate mergeth
In the sky,
Will I ever merge
In the Grace of His Glance?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (54/58)

When all of them are placed
In the moon-lit roof terrace
Why was I placed in the mud hovel (body)?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (55/58)

When He my bounteous Lord
Hides within my heart
And knows all my guiles,
Is there anything for me to speak?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (56/58)

Before I shuffle this mortal coil,
Will I embrace to my heart's content,
The Lord of my life?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (57/58)

He of the Self-manifest nature
He that is Jnana's master
Will He come?
O Green Parrot!

Songs of Tayumanavar

Green Parrot Wreath (58/58)

What is the secret behind it
That this sly lover
Instead of speaking with gesture of hand, *[1]
Crept silent into my heart?
O Green Parrot!

FootNotes:

[1] Reference is to Cin Mudra by Daksinamurthi,
the Silent Guru sitting under the Wild Banyan
Tree in Kailas.

Songs of Tayumanavar

Wreath: When is the Day to be?

[1] Invocation to God (1/11)

When is the day to be
That I see
The cloud-throated One that danceth
With matted locks,
On which Ganga flows and the Crescent gleams!

Songs of Tayumanavar

Wreath: When is the Day to be?

[1] Invocation to God (2/11)

When is the day to be
That I crave
For the sweetness of the nectar,
Of my gem-like Flower in the Golden Hall
Which bees resembling the eyes' pupils haunt.

Songs of Tayumanavar

Wreath: When is the Day to be?

[1] Invocation to God (3/11)

When is the day to be
That I adore
The raised Foot (in dance)
That sunders the bonds of my Impurities
And straight places me in the Void!

Songs of Tayumanavar

Wreath: When is the Day to be?

[1] Invocation to God (4/11)

When is the day to be
That my blemishes are wiped out
By the divine glance of the benign Countenance
That wafts fragrance of camphor
And ends seeds of birth?

Songs of Tayumanavar

Wreath: When is the Day to be?

[1] Invocation to God (5/11)

When is the day to be
That I seek the refuge
Of the hand that gestures, "Fear not"
To those who dread as poison
The passion of damsel with fish-like eyes?

Songs of Tayumanavar

Wreath: When is the Day to be?

[1] Invocation to God (6/11)

When is the day to be
That I seek the Feet of ParaSakti great
Who in accord standeth
In the Six Faiths all,
Each in its own way?

Songs of Tayumanavar

Wreath: When is the Day to be?

[1] Invocation to God (7/11)

When is the day to be

That I see Her

Who (half and half) is of hue green *[1]

and hue red *[2]

And in love to this world gave birth?

FootNotes:

[1] Sakti

[2] Siva

Songs of Tayumanavar

Wreath: When is the Day to be?

[1] Invocation to God (8/11)

When is the day to be
That I praise the Feet
Which in consciousness Form
Pervasive Awareness imparteth
Revealing neither beginning nor end.

Songs of Tayumanavar

Wreath: When is the Day to be?

[1] Invocation to God (9/11)

When is the day to be
That I hold in my thoughts
The Feet of the Elephant (1)
Of pure white tusks
Who hath for His father
The Forest-Lord who sporteth
The Ganga and the Crescent
On His russet matted locks?

FootNotes:

[1] Ganesa, Elder Son of Siva

Songs of Tayumanavar

Wreath: When is the Day to be?

[1] Invocation to God (10/11)

When is the day to be
That I hold in my thoughts
The Crimson Feet of sure Refuge,
Of Him who came to reveal
Six Faces instead of Five. *[1]

FootNotes:

[1] Muruga, younger Son of Siva

Songs of Tayumanavar

Wreath: When is the Day to be?

[1] Invocation to God (11/11)

When is the day to be
That I delight
At the twin feet of my father *[1]
Who reached the Feet of the Heavenly Father
Severing the twin feet of his father?

FootNotes:

[1] The reference is to St. Candeswara whose daring act is recounted in Puranas. This Brahmin boy was milking the village cows he was asked to tend, and pouring the milk on a Linga made of sand as oblation. The boy's father, on hearing the report from the villagers that his son was misusing the milk of cows, destroyed the Linga with his feet. The son, so intensely devoted to Siva, was beside himself in wrath and cut off the feet of the father who committed the ungodly act. Thereupon Siva appeared, rewarding the son and redeeming the father. Candeswara occupies a place close to Siva, on the left, in all temples and receives worship after Siva.

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (1/13)

When is the day to be
That I embrace
The Lord of the Wild Banyan Tree
Who taught the Truth
With the gesture of His hand
In unspoken Silentness?

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (2/13)

When is the day to be
That I take shelter as a vassal
At the Feet of Nandi
Who can reveal the knowledge-Bliss
That is beyond thought?

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (3/13)

When is the day to be
That I praise the holy Tapasvin
Sanatkumar and the rest,
Who came to accept me in their grace?

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (4/13)

When is the day to be
That I receive the blessings of
Meikanda Natha (I)
Of the pure Advaita (Saiva Siddhanta) Philosophy,
Which false seers never saw?

FootNotes:

[1] Meikandar is the author of Siva Jnana Bhodham and founder of the South Indian school of Saiva Siddhanta Philosophy.

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (5/13)

When is the day to be
That I bow at the golden Feet
Of him who by half a poem
Established Truth over the whole world? *[1]

FootNotes:

[1] Reference is to the first two lines of the 30th verse, 8th sutra of
S__i__v__a__ J__n__a__n__a__
S__i__d__d__h__i__a__r__, by Arul Nandi, disciple of
Meikandar.

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (6/13)

When is the day to be
That I laud the Primal Lord of Kotramkudi
That belongeth to Thillainagar
Where in the Temple of Knowledge Divine
He abideth as Knowledge Supreme?

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (7/13)

When is the day to be
That I remain
Adoring the fragrant feet
Of the Saint of Kotramkudi, (1)
And his Guru, of boundless Grace?

FootNotes:

[1] Reference is to Umapati Sivacaryar, who lived in Kottamkudi and wrote important treatises on Saiva Siddhanta Philosophy; and to his Guru Marai Jnana Sambandar.

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (8/13)

When is the day to be
That I adore the holy personages
Who, showing the Path True,
Accepted me in their grace,
So I waste not my days?

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (9/13)

When is the day to be
That I merge in the Great Knowledge
Of the Silent One,
Who cometh in human form
Suppressing the little knowledge of the self?

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (10/13)

When is the day to be

That I receive the Grace of the Silent One

Who teacheth me;

"Seek one (faith) and you will get all the six (faith)"

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (11/13)

When is the day to be

That I receive the Grace of the Silent One

Who teacheth me;

"Seek one (faith) and you will get all the six (faith)"

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (12/13)

When is the day to be,
That the Truth which the Silent One
Of Vaidik Saiva faith in silence taught,
Will shine bright and my sorrows end.

Songs of Tayumanavar

Wreath: When is the Day to be?

[2] Adoration of the Guru Hierarchy (13/13)

When is the day to be
That all my sorrows shattered are
At the impact of the Silent Grace of the Silent One,
That hath neither thought nor speech.

Songs of Tayumanavar

Wreath: When is the Day to be?

[3] Adoration of Devotees (1/9)

When is the day to be
That I reach by Grace
The holy Tirugnana Sambanda,
The Spiritual King who ruleth the World,
Destroying the mighty foe of world attachment?

Songs of Tayumanavar

Wreath: When is the Day to be?

[3] Adoration of Devotees (2/9)

When is the day to be

That I pay tribute

At the feet of him (1)

Who held the grass-cutter in his hand, signifying

To such as him belongeth the reward of Siva experience.

FootNotes:

[1] Reference is to St. Tirunavukkarasar (Appar)

Songs of Tayumanavar

Wreath: When is the Day to be?

[3] Adoration of Devotees (3/9)

When is the day to be
That I praise the truth of
The "Learned one in Tamil" (1)
Who sent the Lord in errand to his lady love
Knowing that He is a "Mad One" (2)

FootNotes:

[1] Reference is to St. Sundarar

[2] Reference is to the first song sung in praise of Lord by St. Sundarar beginning with "O Thou, the Mad One" (Pitha Pirai Sudi)

Songs of Tayumanavar

Wreath: When is the Day to be?

[3] Adoration of Devotees (4/9)

When is the day to be
That I in love seek
The love of the holy one of Vadavur (1)
Who in disputation vanquished the Buddhists
For all the world to know?

FootNotes:

[1] Reference is to St. Manica Vasagar, also known as Vadavur Adigal, author of Thiruvvasagam.

Songs of Tayumanavar

Wreath: When is the Day to be?

[3] Adoration of Devotees (5/9)

When is the day to be
That I realize the ways of
Badragiri (2) and Pattinathar (1)
Who renounced wealth and world
With attachment none behind.

FootNotes:

[1] A merchant Prince born (Circe 11th century A.D.) in Kaverippum Pattinam. He renounced the world, turned Saint and attained Samadhi in Thiruvottiyur near Madras.

[2] A Royal disciple of Pattinathar, also renounced the world and turned Saint. Both sang in praise of Siva, emphasizing the transitoriness of the worldly existence.

Songs of Tayumanavar

Wreath: When is the Day to be?

[3] Adoration of Devotees (6/9)

When is the day to be
That I reach the feet
Of holy Sivavakiyar (1)
Who taught that all that is seen is illusion;
Only the Pervasive Siva is Truth Finale.

FootNotes:

[1] His songs are famous for their unconventional expressions of words and ideas and the forcible emphasis on the Supremacy of unitive experience in Siva.

Songs of Tayumanavar

Wreath: When is the Day to be?

[3] Adoration of Devotees (7/9)

When is the Day to be
That I receive the Grace
Of the Great Tirumulan (1)
Who is the Emperor Holy
Of Raja Yogis all?

FootNotes:

[1] St. Tirumular, author of
T__i__r__u__m__a__n__t__i__r__a__m__, the tenth book of
the canonical series of Saiva faith in the South of India.

Songs of Tayumanavar

Wreath: When is the Day to be?

[3] Adoration of Devotees (8/9)

When is the day to be
That I receive the Grace
Of my father (1) spiritual
Who sang "Kandar Anubhuti"
("Grace of Kandar")
After receiving the Grace of Kandar.

FootNotes:

[1] Reference is to St. Arunagiri Nathar, who sang Tiruppugazh in praise of Lord Subramania in the 14th century.

Songs of Tayumanavar

Wreath: When is the Day to be?

[3] Adoration of Devotees (9/9)

When is the day to be
That I receive the blessings
Of the countless Siddhas
Celestial Singers and Bhaktas?

Songs of Tayumanavar

Wreath: When is the Day to be?

[4] Despising the Body (1/11)

When is the day to be
That I say, "Enough is the love for this body
That smelleth foul
With semen, urine and excrement"?

Songs of Tayumanavar

Wreath: When is the Day to be?

[4] Despising the Body (2/11)

When is the day to be
That I give up the attachment for this body,
Which, in fact, is transient unto the water's bubble
And will not stand, even if in jewelry adorned.

Songs of Tayumanavar

Wreath: When is the Day to be?

[4] Despising the Body (3/11)

When is the day to be
That I despise the body
That is the delicious feast
Of the combined crowd
Of crows, jackals, wolves and vultures.

Songs of Tayumanavar

Wreath: When is the Day to be?

[4] Despising the Body (4/11)

When is the day to be
That I am rid of the reproach,
"This is my body
So fertile a ground
For the ruddy worms to breed and proliferate".

Songs of Tayumanavar

Wreath: When is the Day to be?

[4] Despising the Body (5/11)

When is the day to be
That I stop blabbering
That this land, occupied on their own
By the Tattvas six and ninety
Art 'I'.

Songs of Tayumanavar

Wreath: When is the Day to be?

[4] Despising the Body (6/11)

When is the day to be
That I, this sinner, hang not my head in shame
For grasping not the Knowledge
That the Lord in the fleshly coil imparteth.

Songs of Tayumanavar

Wreath: When is the Day to be?

[4] Despising the Body (7/11)

When is the day to be
That I am rid of this
Evening Bazaar illusion,
Which this magic body,
Created by Brahma,
Engaged in a useless job, art.

Songs of Tayumanavar

Wreath: When is the Day to be?

[4] Despising the Body (8/11)

When is the day to be
That I consider it worthy of living in this body
Which, otherwise,
Is an object of disgust.

Songs of Tayumanavar

Wreath: When is the Day to be?

[4] Despising the Body (9/11)

When is the day to be
That I despise this dirty Body
Which is a mire of triple impurities (1)
Emanating foul smell in fullness.

FootNotes:

[1] Anava, Karma & Maya.

Songs of Tayumanavar

Wreath: When is the Day to be?

[4] Despising the Body (10/11)

When is the day to be
That I consider this fleshly bag
A burden emitting foul odor
Through its orifices nine.

Songs of Tayumanavar

Wreath: When is the Day to be?

[4] Despising the Body (11/11)

When is the day to be
That I dread this despicable body,
Which is like a well of dirt
Into which desires unseemly continuous seep.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (1/15)

When is the day to be
That this lowliness leaveth me
Of the foul-mouthed women full of lies
Who cover the stench of their body odor
With cosmetic paste of plenteous turmeric?

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (2/15)

When is the day to be
That I escape the delusion
Of those who set the trap in their tresses
To catch the resolute heart-bird.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (3/15)

When is the day to be
That this delusive dance ceaseth
Of women who with sugary words
Penetrate your heart
And away snatch it as prize-money.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (4/15)

When is the day to be
That I seek Thy Grace
Forgetting the name of women
Who cast the net of their dark eyes
Beckoning the God of Love to come.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (5/15)

When is the day to be
That I escape from the temptations
Of women
Who put on black illyrium
To hide the white excretion of their eyes.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (6/15)

When is the day to be
That I shake off the Love God's slumber
On the fulsome heavy breasts of women.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (7/15)

When is the day to be
That I escape the delusions of women
Of corsetted breasts
And sugary speech.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (8/15)

When is the day to be
That I seek the Diving Grace,
Forsaking as poison the accursed wiles of women
Of tender breasts and tempting speech.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (9/15)

When is the day to be
That I forget the women of plump breasts
Who with their swirls on the navel
Made my heart swirl (in passion).

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (10/15)

When is the day to be
That I break away from the bonds of wily women
Who in the tie-knot of their flowery saree
Tie away my thoughts entire.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (11/15)

When is the day to be
That I give up the tempting desires
For the accursed women of heart,
Immeasurable as the Ocean's deep in deceit.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (12/15)

When is the day to be
That I get rid of the temptations of wily women
Whose passionate intoxication
Turneth the cool moon-lit night
Into a burning summer day.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (13/15)

When is the day to be
That I cultivate and raise the crop (of Grace)
Crossing the desert of passion for women
Bejeweled and fawning in their tender ways.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (14/15)

When is the day to be
That I cease hovering
Around the liquor shop
Of women of pleasure,
Who in faltering speech
Serveth the wine of lust.

Songs of Tayumanavar

Wreath: When is the Day to be?

[5] Despising Women of Easy Virtue (15/15)

When is the day to be
That I seek not
The false pleasures of women
As the true bliss
Of Siva's Grace descendeth on me.

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (1/27)

When is the day to be
That I attain the Grace
Of the Lord of fearsome Bhutas (Demons) *[2]
To atone for the sin of wandering
In the way of the five Bhutas (Elements).

FootNotes:

[1] Tativas ----- Principles of Existence.

[2] Siva is the General of the Bhuta (Army) Ganas (Horde).

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (2/27)

When is the day to be
That I escape free of fear,
From the mad thieves
That roamed as senses, Sound and the rest.

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (3/27)

When is the day to be
That I receive thy Grace
By the spark of Thy Acceptance
That cometh
From seeking not the Way of the Senses.

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (4/27)

When is the day to be
That I realize Truth
By wasting not my time in the illusion
The organs of action (1) bring about.

FootNotes:

[1] Five Karmendriyas - Mouth, Foot, Hand, Genital and Anus.

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (5/27)

When is the day to be
That I do not become the garland (to be torn to shreds)
In the hand of the Mind-monkey,
But reach the Feet of my Holy Lord.

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (6/27)

When is the day to be
That without being overtaken
By the killer-hunters of wild (1)
I clear the forest
And reach the border beyond.

FootNotes:

[1] The Senses.

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (7/27)

When is the day to be
That they cycle of birth and death projects not,
And the Mind dieth,
So my Father's Grace is born.

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (8/27)

When is the day to be
That without becoming the inescapable frog-prey
In the mouth of the spotted serpent
That is the Buddhi (1)
I be blessed with my Father's Grace.

FootNotes:

[1] Intellect

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (9/27)

When is the day to be
That without becoming the trembling sugarcane
In the mouth of the elephant that is Ahamkara,(1)
I receive the blessings of my Father's Grace.

FootNotes:

[1] Ego

Songs of Tayumanavar

Wreath: When is the Day to be? [6] The Order of Tativas (10/27)

When is the day to be
That without being tossed about daily like a straw
In the billowy sea that is Cittam (1)
I stand firm in Grace Divine.

FootNotes:

[1] Will

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (11/27)

When is the day to be
That the seven Vidya Tattvas (1) fleeing in fear,
I taste of the Pure Transcendental Joy.

FootNotes:

[1] The Seven Higher Principles of Existence above the 24 Material Principles are:

- (1) K__a__l__a__i__: Particle of limitation in respect of action;
- (2) K__a__l__a__: Time or limitation in succession of past, present and future;
- (3) N__i__y__a__d__h__i__: Order or limitation of what ought to be done and what ought not to be done;
- (4) V__i__d__y__a__: Limitation of Knowledge;
- (5) R__a__g__a__: Limitation by desire;
- (6) P__u__r__u__s__a__: The Jiva or Soul in enjoyment of the Tattvas;
- (7) M__a__y__a__: The Principle that throws a veil over pure consciousness or imparts differentiated Knowledge; Purusa is sometimes reckoned as the 25th in the lower category of Material Principles, and then these seven are reckoned as Six.

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tattvas (12/27)

When is the day to be
That I leave off the Five Tattvas (1)
Beginning with Suddha Vidya
And reach the Grace Divine.

FootNotes:

[1] The Five Tattvas beginning with Suddha Vidya are:

(1) Suddha Vidya; (2) Maheswaram; (3) Sadasivam; (4) Sakti; (5) Sivam. These Five Tattvas are known as Siva Tattvas. They are of the category predominantly of Pure Spirit in the evolutionary scale, unlike the seven Vidya Tattvas which are of Pure-Impure Mixture, and unlike the 24 Prithivi Tattvas which are predominantly of the Material category. In these Five Siva Tattvas all experience is ideal, that is in the form of an idea. They are therefore considered as pure categories, that is a manifestation of the Spirit in which the Svarupa or the real nature of the Divine is not veiled.

(1) Siva Tattva: Parama Siva has two aspects (i) Transcendental (ii) Immanent or creative. The creative aspect is the Siva Tattva. It is the initial creative movement of the Ultimate Reality.

(2) Sakti Tattva: Is the Energy of Siva. She is not separate from Siva. Siva and Sakti are the Supporter and the Supported. She is the manifest splendor of Siva in His Creative aspect. She polarizes Consciousness into Subject and Object into 'I' and 'This'. The feminine appellation 'She' is only

figurative. There is no sex import; rather it is the passive aspect compared with Siva Tattva, the dynamic aspect.

(3) Sadasiva Tattva: This is also known as Sadakya Tattva. It is the first manifestation of the Pure Spirit; In this Tattva, consciousness becomes perceptible to Itself. It is both a Subject and Object. Here the 'Will' or 'Iccha' of the Supreme Reality dominates. It is the experience of 'I am This'; but the 'I' experience is more prominent.

(4) Maheswara Tattva: Here 'This' consciousness is more emphasized than in the previous Sadasiva Tattva; while the experience of Sadasiva is 'I am this', that of Maheswara is 'This am I'. While in Sadasiva Tattva the universe is still a hazy idea in the depth of Consciousness, in Maheswara Tattva it is distinct blossoming of the universe as an idea. In this Jnana or Knowledge is dominant.

(5) Suddha Vidya Tattva: Here 'This' consciousness and 'I' consciousness are equally balanced. They are identified and distinguished in thought. It is the experience of diversity-in-unity. It is a stage intermediate between the higher and the lower stages of the evolution of the Tattvas, between Para and Apra. Here Kriya or action of the Supreme Reality dominates.

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (13/27)

When is the day to be
That my thoughts cease to run
Into despicable acts of lust
And take to goodly ways?

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (14/27)

When is the day to be
That my thoughts cease to run
Into despicable acts of lust
And take to goodly ways?

Songs of Tayumanavar

Wreath: When is the Day to be? [6] The Order of Tativas (15/27)

When is the day to be
That the ten times six Tattvas external
And the rest of them too (1)
Vanish without leaving a trace?

FootNotes:

[1] Tattvas are reckoned as 96 in all - 60 external (caused) and 30 internal (causal).

Songs of Tayumanavar

Wreath: When is the Day to be? [6] The Order of Tativas (16/27)

When is the day to be
That the flood-tide of ignorance
Which envelops my intellect ebbeth
Pervasive as it is unto the darkness,
That only the blind knoweth?

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (17/27)

When is the day to be
That I become Pure Being
One with the Pure
Even as I became in Pure Being
One with the Impure?

Songs of Tayumanavar

Wreath: When is the Day to be? [6] The Order of Tativas (18/27)

When is the day to be
That my primordial Karma (1) is uprooted
And my unending sorrows their end seeth?

FootNotes:

[1] Reference is to Karma resulting from action in previous birth known as Prarabdha.

Songs of Tayumanavar

Wreath: When is the Day to be? [6] The Order of Tativas (19/27)

When is the day to be
That My Lord's scorching rays reacheth
To turn my green Karmaic (1) crop into chaff?

FootNotes:

[1] Reference is to present Karma known as Agamiyam.

Songs of Tayumanavar

Wreath: When is the Day to be? [6] The Order of Tativas (20/27)

When is the day to be
That I receive the Grace
So all the accumulated (1) Karmas
From time immemorial
Become as seed-grain fried?

FootNotes:

[1] Reference is to left-over Karmas to be experienced in future lives.

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (21/27)

When is the day to be
That I receive the Grace
So all the triple Karmas (1)
Sanjita and the rest -
Are parched as popcorn?

FootNotes:

[1] Reference is to the three Karmas, Past, Present, and Future, in the collective.

Sanjita refers to Karma to be earned in the future.

Songs of Tayumanavar

Wreath: When is the Day to be? [6] The Order of Tativas (22/27)

When is the day to be
That the alluring Maya endeth
Which functions with the support of "four",
The body and the rest (1).

FootNotes:

[1] Reference is to the four supporting factors (1) Body (Dhanu); (2) Cognitive Organs (Karana); (3) World (Bhuvana); (4) Enjoyment (Bhoga).

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (23/27)

When is the day to be
That the bond of Suddha Mamaya
Which flourishing as sound and the rest (Tanmatras)
Impart awareness to me?

Songs of Tayumanavar

Wreath: When is the Day to be?

[6] The Order of Tativas (24/27)

When is the day to be

That the Tirodana Sakti leaveth

That obfuscates my Karma and my God from me?

Songs of Tayumanavar

Wreath: When is the Day to be? [6] The Order of Tativas (25/27)

When is the day to be
That I learn to Vanquish
The Pure Kevala aspect
Which cometh as slumber
And shroudeth my consciousness (1)?

FootNotes:

[1] Reference is to pre-biographical State of Jiva.

Songs of Tayumanavar

Wreath: When is the Day to be? [6] The Order of Tativas (26/27)

When is the day to be
That He of Yore lighteth the Fire of Jnana
In the rubbish heap of the Sakala State.(1)

FootNotes:

[1] State of life here below having only limited experience.

Songs of Tayumanavar

Wreath: When is the Day to be? [6] The Order of Tativas (27/27)

When is the day to be
That I attain the Grace of Pure Avasta (1)
That freeth me from Maya's manifestations
And the blemishes Primordial. (2)

FootNotes:

[1] Experience.

[2] The Three - Anava, Karma & Maya.

Songs of Tayumanavar

Wreath: When is the Day to be?

[7] Truth of the Self (1/8)

When is the day to be
That I vision the Self in firmness
Ending the decadent thought
That the body knoweth all.

Songs of Tayumanavar

Wreath: When is the Day to be?

[7] Truth of the Self (2/8)

When is the day to be
That with Knowledge Real
I vision the Self concealed
In my body.

Songs of Tayumanavar

Wreath: When is the Day to be?

[7] Truth of the Self (3/8)

When is the day to be
That I vision the self that is Cit (1)
Which carried the burden of my accursed body
Of Tattvas constituted.

FootNotes:

[1] The Consciousness that is the unchanging principle of all changes; the Spirit.

Songs of Tayumanavar

Wreath: When is the Day to be?

[7] Truth of the Self (4/8)

When is the day to be
That I vision the Self straight,
Demolishing the illusion
That the five senses are the Soul.

Songs of Tayumanavar

Wreath: When is the Day to be?

[7] Truth of the Self (5/8)

When is the day to be
That I see the Self
In the midst of the crowd
Who claim that the Antakaranas (1)
Constitute the soul.

FootNotes:

[1] The psychic apparatus or the inner instruments of the individual.

Songs of Tayumanavar

Wreath: When is the Day to be?

[7] Truth of the Self (6/8)

When is the day to be
That I receive the wisdom to see myself
Discarding the foolish doctrine
That the triple Gunas are the Soul.

Songs of Tayumanavar

Wreath: When is the Day to be?

[7] Truth of the Self (7/8)

When is the day to be
That I realize the Self in rightful terms,
Listening not to those witless ones
Who claim that the Prana breath is the soul.

Songs of Tayumanavar

Wreath: When is the Day to be?

[7] Truth of the Self (8/8)

When is the day to be
That I realize the Self without losing the Self,
Unlike those wiseacres who search for the moon
Losing the lay of the heavens.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (1/18)

When is the day to be
That I incarnate in the Land of Bliss
Rejecting this evil world as unworthy.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (2/18)

When is the day to be
That I reach the World of Vision True
Leaving this World of Vision Illusory?

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (3/18)

When is the day to be
That I reach the benignant shores of Grace
That is unto the Spaces Vast
With neither beginning nor end.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (4/18)

When is the day to be
That I sport in the heavenly River of Void,
Whose flood swelleth in directions eight
And up and below too.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (5/18)

When is the day to be
That I reach the Mountain Top High
Which scriptures all proclaim
As the place most secure.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (6/18)

When is the day to be
That I see the downpour of Rain of Grace
Which will cool my flaming thought
And dispel its heat away.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (7/18)

When is the day to be
That I reach the Land of Perfection
Which is self-illuminated,
Where neither sun nor moon shineth.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (8/18)

When is the day to be
That I reach the Wide Spaces,
Where the soft south wind of Grace bloweth
To quell the heat of my tremulous heart.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (9/18)

When is the day to be
That I reach the Being of the Empty Void,
So, the scepter of the God of Death
Turneth into a buffalo goad. (1)

FootNotes:

[1] The God of Death rides the buffalo.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (10/18)

When is the day to be
That I rush into the court-hall of my Lord
Unlatching the doors,
And all obstacles overcome.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (11/18)

When is the day to be
That I slake my thirst and rest in peace
In the moon-lit hall
Of the Feet of Heavenly Lord?

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (12/18)

When is the day to be
That I sleep in Pure Grace
And end the misery of having kept awake,
Staring at the dazzling glare of the World?

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (13/18)

When is the day to be
That I reach the cool shade of Lord,
Escaping from the boiling heat
Of Existence's summer.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (14/18)

When is the day to be
That I clutch at the Rescue Boat of Lord's Feet
To row across the circular sea
Of Existence's sorrows.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (15/18)

When is the day to be
That I receive the magic salve of Void-Jnana
So I may see here below
The Being of Truth that no blemish knoweth.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (16/18)

When is the day to be
That I embrace and embrace-not
My Father's Form Perfect
In the transcendental Space Beyond.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (17/18)

When is the day to be
That I reach the action-less State,
And see how He functions as the life of Jnana body
Having seen the Way life functioneth in this Corporeal body.

Songs of Tayumanavar

Wreath: When is the Day to be?

[8] Nature of Grace (18/18)

When is the day to be
That I reach safe the Shores of Grace
Swimming across the dark sea
Of perpetual sorrow?

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (1/19)

When is the day to be,
That even as they see through darkness
Holding the lamp in hand,
I will hold the Lamp of Knowledge True
And see the Truth.

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (2/19)

When is the day to be
That I endear myself
To the Being of Bliss that danceth high above
So, the Jiva's desires go entirely under.

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (3/19)

When is the day to be
That rid of Egoity
I see by my Awareness
The State beyond the five States (1) (Avastas)

FootNotes:

[1] Waking (Jagra); Dreaming (Svapna); Deep Sleep (Susupti); Turiya (The Fourth); Turiyatita (The Beyond-Fourth). Turiya is called the Fourth State, because the common man knows of only the first three; In Turiyatita State, the subject-object differentiation is transcended. Everything is Siva.

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (4/19)

When is the day to be
That I unite in the Being
Who knoweth neither birth nor death;
Who leaveth not in separation,
Who is forgotten not in memory?

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (5/19)

When is the day to be
That I find and rejoice in my heart
The Ambrosia that is beyond
The Celestials even?

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (6/19)

When is the day to be
That I vision direct the Grace
That directeth all,
And reach the Being of Truth
That is of Transcendental Bliss.

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (7/19)

When is the day to be
That I cease to be myself
And reach Him, who in Truth
Is the Self for life all?

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (8/19)

When is the day to be
That the Being that appeared in those,
Who forgetting themselves stand in Grace -
Will grant me Life Eternal?

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (9/19)

When is the day to be
That I realize in reality
The One who is as immanent
As oil within the gingelly seed?

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (10/19)

When is the day to be
That the Being Supreme Appeareth to me,
Who is beyond Form and Formlessness
And yet Form and Formlessness as well.

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (11/19)

When is the day to be
That the cosmic Perfection becometh mine,
Whom even the scriptures have seen not?

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (12/19)

When is the day to be
That Siva, Who is Pure, Pervasive and Bliss
Appeareth before me,
He Who is Sat (Real) and Cit (Knowledge).

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (13/19)

When is the day to be
That the Absolute Void in me mergeth,
The Void that has neither beginning nor end,
That is Pure, Space and Light.

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (14/19)

When is the day to be
That I reach the Being Unique,
Who is uninterrupted continuity
And pervasive Bliss.

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (15/19)

When is the day to be
I stand one with the Divine Light,
Which robbed me of my heart's darkness,
That had revealed nothing.

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (16/19)

When is the day to be
I love as Reality,
The Being that came
As Knowledge within knowledge,
Accepting faiths all?

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (17/19)

When is the day to be

I love the Being

Who standeth as That

Which each intense seeker conceiveth?

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (18/19)

When is the day to be
That I see in my mind's eye
The One that is
Neither male, not female, nor hermaphrodite?

Songs of Tayumanavar

Wreath: When is the Day to be?

[9] Nature of Reality (19/19)

When is the day to be
That I meet in my awareness
The One that is Supreme Awareness,
The Light Divine that knoweth
Neither remembering nor forgetting?

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (1/14)

When is the day to be
That I stand engulfed
In the flood Waters of Heavenly Bliss
Knowing not how to breath, gurgle or struggle.

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (2/14)

When is the day to be
That I sport in the Sea of Pure Bliss
Which floods in the vision
Of those whose thoughts have clarity attained.

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (3/14)

When is the day to be
That the flood of Bliss
Like the waters of seas several
Closeth on me
So, my worldly pleasures art consumed
And my Karma its end reacheth.

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (4/14)

When is the day to be
That to those who ask:
:How is the limitless Divine Bliss",
I answer like the dumb
Who no speech knoweth.

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (5/14)

When is the day to be
That the waters of Divine Bliss gather
Swallowing the universes beyond universes
At the end of the aeons.

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (6/14)

When is the day to be
That I go through the Radiant Bliss,
That is the Beginning of Beginnings,
And hath neither Beginning nor End.

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (7/14)

When is the day to be

That for me who renounced Saloka (1) and other
joyous states

Will the Superior Bliss (2) of Jnana come.

FootNotes:

[1] The four States of Jivas attainment are:

(1) Saloka (Being in the same world as God's);

(2) Sampa (Being near to God);

(3) Sarupa (Being in the same Form as God's);

(4) Sayujyya (Being merged in God).

[2] Refers to Sayujyya.

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (8/14)

When is the day to be
That even within the Uncreated Being
I experience Saloka and the rest,
And taste of the Bliss thereof?

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (9/14)

When is the day to be
That I sport in the Waters of Siva Bliss
Which within welleteth up,
And so slake my thirst?

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (10/14)

When is the day to be
That I partake of the Bliss of Ambrosia
That tasteth sweet
As sugarcane, triple-fruit, candy and sugar?

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (11/14)

When is the day to be
That rid of the worldly allurements
Wherein I wallowed,
I reach the Bliss
That rose through the heavens?

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (12/14)

When is the day to be
That I reach the Lake of Heavenly Ambrosia
Rejecting the falsity of birth's bondage,
As the Waters of distant mirage.

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (13/14)

When is the day to be
That I in fact am served the supreme Bliss?
The sugarcane is not going to taste sweet
By mere pronouncing its name;
Only by eating will the sweetness be known.

Songs of Tayumanavar

Wreath: When is the Day to be?

[10] Nature of Bliss (14/14)

When is the day to be
That I attain the Supreme Bliss
Which devotees true, all, attained,
Whom neither Good nor Evil ever sought.

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (2/17)

When is the day to be
That I dance
Seeing my Lord's Jnana dance
Even as the peacock danceth,
Seeing the heavenly clouds.

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (2/17)

When is the day to be
That I dance
Seeing my Lord's Jnana dance
Even as the peacock danceth,
Seeing the heavenly clouds.

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (3/17)

When is the day to be
That I long for the Divine Light
To come into my awareness
Even as the Sahora bird (1) longeth
For the Moon's beams.

FootNotes:

[1] A mythical bird that is said to feed on the rays of the moon.

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (4/17)

When is the day to be
That I behold with mine eyes
The Siddha that maketh the Kundalini serpent dance
Which hideth in the Muladhara hole?

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (5/17)

When is the day to be
That surrendering my thoughts I adore
The Dancer of Bliss
Dancing in the Void?

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (6/17)

When is the day to be
That I plead in plaintive tones;
"O bounteous Lord, Is it meet
That Thou give me up thinking a rogue is he?"

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (7/17)

When is the day to be
That I call aloud,
"Come Thou, my Sire,
Thou whom Celestials have seen not,
Thou the Pure One, the Light Divine."

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (8/17)

When is the day to be

That I confess in anguish:

"Whatever I do is Thy work, not mine,

O Mahadeva!"

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (9/17)

When is the day to be
That I pray with folded hands:
"Of yore I have not seen Thee, Ancient One;
Of now too, I saw and saw Thee not."

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (10/17)

When is the day to be
That all the distress of my heart endeth
And I cry in eagerness:
"Where, where is Bliss?"

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (11/17)

When is the day to be
That my tears flow in rivers,
As though the flood gates of sea have been opened,
And my body writheth in pain of love,
My heart melting, and breath swooning.

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (12/17)

When is the day to be

That I sigh for Thee saying:

"I withered sway; my face wrinkled like dry leaves,

And I hungered for the sight of Thee."

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (13/17)

When is the day to be
That I wail and weep
And demonstrate distress
Like those writhing in pain of wound.

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (14/17)

When is the day to be
That even though I praise Thee not,
I cry aloud in pain:
"No more can I suffer the pangs
That the mind here giveth."

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (15/17)

When is the day to be
That I be freed from birth's bonds,
So the Creator's hands immobile becometh,
And the illusory world to pieces shattered.

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (16/17)

When is the day to be
That I walk hand in glove with goodly souls,
Avoiding the company of
Stony-hearted men of evil.

Songs of Tayumanavar

Wreath: When is the Day to be?

[11] State of Being in God-Love (17/17)

When is the day to be
That I praise in wonder:
"Thou hath rescued this evil one
From the swirl of Maya,
And raised him aloft to the high heavens!"

Songs of Tayumanavar

Wreath: When is the Day to be?

[12] The Way of Devotees (1/12)

When is the day to be
That I realize the divinity
Of those who stood as Knowledge Supreme,
Who have tested the Adhvas (1) all?

FootNotes:

[1] Adhva literally means course or path. They are the steps to the super mundane manifestation in which the Svarupa or yet veiled. They are six in number: Mantra, Varna, Pada, Tattva, Bhuvana and Kala.

Songs of Tayumanavar

Wreath: When is the Day to be? [12] The Way of Devotees (2/12)

When is the day to be
That I attain that which
These sans breath, sans thought,
Sans speech, sans action
But as Jnana-filled attained?

Songs of Tayumanavar

Wreath: When is the Day to be? [12] The Way of Devotees (3/12)

When is the day to be
That I get the Object
That is searched and sought, by those
Who are devoid of sorrows,
And are Guna-devoid beyond Gunas?

Songs of Tayumanavar

Wreath: When is the Day to be? [12] The Way of Devotees (4/12)

When is the day to be,
That Pasuttva (1) destroyed,
I drink deep of the blemishes Bliss
And crave for the Being Beyond.

FootNotes:

[1] Nature of Jiva.

Songs of Tayumanavar

Wreath: When is the Day to be?

[12] The Way of Devotees (5/12)

When is the day to be
That I consort with the devotees
Who flee when they hear words of falsehood,
Even as the crow doth
When it seeth a stone aimed.

Songs of Tayumanavar

Wreath: When is the Day to be?

[12] The Way of Devotees (6/12)

When is the day to be
That I understand
The detached deeds of Siddhas
Who have put to flight
Caste, community, learning and conventional habiliment?

Songs of Tayumanavar

Wreath: When is the Day to be? [12] The Way of Devotees (7/12)

When is the day to be
That I adore the Being
Who is realized by them,
That art devoid of self-consciousness,
And of attachment to faith, particular.

Songs of Tayumanavar

Wreath: When is the Day to be? [12] The Way of Devotees (8/12)

When is the day to be
That I follow the Way
Of those who have ceased
Arguments and disputations
Of contending faiths?

Songs of Tayumanavar

Wreath: When is the Day to be?

[12] The Way of Devotees (9/12)

When is the day to be
That I adore the realization
Of those who have realized the Six Ends,(1)
From Vedanta to Kalanta.

FootNotes:

[1] The Six Ends are: Vedanta, Siddhanta, Yoganta, Bodhanta, Nadanta and Kalanta.

Songs of Tayumanavar

Wreath: When is the Day to be? [12] The Way of Devotees (10/12)

When is the day to be
That I bear in my heart love
For those in their heart hath realized
That God is pervasive all.

Songs of Tayumanavar

Wreath: When is the Day to be? [12] The Way of Devotees (11/12)

When is the day to be
That I witness the Divine Dance,
Those ripe in mind and felicity witness.

Songs of Tayumanavar

Wreath: When is the Day to be? [12] The Way of Devotees (12/12)

When is the day to be
That I repose my thought in the Knowledge Supreme
Of the men of tapas
Who consider all life as their own.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (1/14)

When is the day to be
That I realize the Holy State,
And assume Silentness
Of the song: "Iru Nilanai Theeyagi" (1)

FootNotes:

[1] Appar Thevaram.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (2/14)

When is the day to be
That I merge in Grace
Of the Advaita import
Of the song: "Artavarkat-karta Sivan Am" (1)

FootNotes:

[1] Arul Nandi: Irupa Irupathu.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (3/14)

When is the day to be

That I realize the Truth of Self-effacement

Contained in the song: "Than ennai mun padaitan" (1)

FootNotes:

[1] Sundarar Thevaram.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (4/14)

When is the day to be
That I own the holy kinship
Proclaimed in the song: "Ennudaiya thola-numai"(1)

FootNotes:

[1] Sundarar Thevaram.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (5/14)

When is the day to be
That I receive the Grace to know
The meaning of the saying:
"Arudane serum arivu"? [1]

FootNotes:

[1] Reference not clear.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (6/14)

When is the day to be
That I reach the Holy Path
Holding in my heart the words:
"Unnilunnum" (1)

FootNotes:

[1] Appar Thevaram.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (7/14)

When is the day to be
That I immerse myself
In the Being that is all,
Seeking the goal signified in:
"Ninaipparave than ninainden". (1)

FootNotes:

[1] Manikavasagar Tiruvasagam.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (8/14)

When is the day to be
That I follow the Path contained in:
"Senru Senre anuvait -
teyntu teyntu onraki
Ninruvidum". (1)

FootNotes:

[1] Manikavasagar Tiruvasagam.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (9/14)

When is the day to be
That I stand in the Path
Of the holy words: "Adi antamilla
Ariya paranjoti" (1)

FootNotes:

[1] Manikavasagar Tiruvasagam.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (10/14)

When is the day to be
That I am firm fixed in the holy one's
Saying: "Piritorilasai yinrip
perirunden". (1)

FootNotes:

[1] Reference not clear

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (11/14)

When is the day to be
That I withdraw myself
Seizing on the proven words:
"Tirayatta nirpol theliya". (1)

FootNotes:

[1] Tirumantiram.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (12/14)

When is the day to be

That I stand in realization of the words:

"Ariya arivil avilntu era". (1)

FootNotes:

[1] Reference not clear.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (13/14)

When is the day to be

That I stand resolute in the teaching:

"Yenakku ni yenrum iyarkayap pinnum". (1)

FootNotes:

[1] Reference not clear.

Songs of Tayumanavar

Wreath: When is the Day to be?

[13] Sayings of the Wise (14/14)

When is the day to be

That I realize the firm truth in the words:

"Arivai arivatuve yakum porulenru".(1)

FootNotes:

[1] Arunagirinathar: Tiruppugal.

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (1/28)

When is the day to be
That I become one with Grace
Thinking of the way I stood with God
As music with the song.

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (2/28)

When is the day to be
That the pervasive God-knowledge
Mergeth in my knowledge,
Transcending human knowledge and ignorance.

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (3/28)

When is the day to be
That I stand and stand not eternal
In the Perfection
That neither thought nor words reach.

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (4/28)

When is the day to be
That I merge at the Feet of Lord
My egoity vanishing,
Like the moon before the sun
Its radiance lost?

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (5/28)

When is the day to be
That I know of merging in the Lord
As the wind that mergeth in the sky.

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (6/28)

When is the day to be
That I merge in the Bliss - Perfection
Of Compassionate Grace indescribable,
As salt dissolveth in water.

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (7/28)

When is the day to be
That I glow in the fire of Pure Jnana
That is Bliss-Form,
As iron thrown in blazing fire?

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (8/28)

When is the day to be
That I merge in the Divine Flame I saw,
And become purified (traceless)
As camphor before lighted fire.

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (9/28)

When is the day to be
That I - Unto the shade on the water's surface
falleth,
Inseparate hover around the Golden Feet
Of the Wonder Being
Whom none hath ever seen.

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (10/28)

When is the day to be
That in the interminable Presence
Of my Father
I unobtrusive stand
As the lamp in the dazzling day.

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (11/28)

When is the day to be
That I attain the Bliss Form
Whose beauty satiateth not,
As the tongue that continuous holdeth
Candy in the mouth.

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (12/28)

When is the day to be
That unwearied by the mean senses,
I ascend with the aid of Grace
The radiant crystal atop?

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (13/28)

When is the day to be
That I attain Grace here below,
Seated in Divine Impassivity?

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (14/28)

When is the day to be
That I steer the course
Of the Jnana Elephant in rut,
Becoming one with Him
And all worlds in reverence bowing.

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (15/28)

When is the day to be
That I reach the State of co-equal Union
When there is neither one nor two,
And there is both one and two.

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (16/28)

When is the day to be
That I reach the State of co-equal Union Pure,
When I am neither rid of Pasa
Nor I am in Pati immersed.

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (17/28)

When is the day to be
That my little knowledge perishing,
I attain the Knowledge Supreme,
And glory in the State of
Knowing and Not-Knowing.

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (18/28)

When is the day to be
That I realize
Awareness of my Father is all,
Discarding Mantra and Tantra,
As causing blemished to Jnana.

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (19/28)

When is the day to be
That devoid of thought
I am enveloped in interminable State of Awareness
Vast unto the Void
That no beginning or end knoweth.

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (20/28)

When is the day to be
That I become "That"
Transcending the States of
Knower, Known and Knowledge?

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (21/28)

When is the day to be
That I attain holiness
Seeking and Not-seeking my Lord
Unwearied, unshaken
And standing all by myself.

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (22/28)

When is the day to be
That I bear on my head
The Golden Feet of Him,
Who by showing me His dance
Made my own dance cease?

Songs of Tayumanavar

Wreath: When is the Day to be?

[14] State of Realisation (23/28)

When is the day to be
That I unite like water in milk
With Him
That hath neither end nor beginning.

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (24/28)

When is the day to be
That we seek, ourselves not seeking
The Lord, who knoweth us,
Ourselves not knowing.

Songs of Tayumanavar

Wreath: When is the Day to be?
[14] State of Realisation (25/28)

When is the day to be
That we be with the Lord
Seeing and Not-seeing
And thinking not thoughts
And chanting not mantras?

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (26/28)

When is the day to be
That like the eye that seeth the sky,
I sight the Being Perfect
That is flesh of my flesh
And kindred of kindreds.

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (27/28)

When is the day to be
That with the knowledge
The silent Guru imparted
I kindle without kindling,
The Flame of Knowledge Supreme?

Songs of Tayumanavar

Wreath: When is the Day to be? [14] State of Realisation (28/28)

When is the day to be
That I become one
With difference none
In the Lord of Knowledge Supreme,
Even as I was until now
One entire in Egoity.

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (1/13)

When is the day to be
That I pursue the goodly Path of Jnana ever,
Knowing that the Karma Path prescribeth hell
For those who slip from it.

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (2/13)

When is the day to be
That I adore the Lord in the thought
That even if I slip from the Path of Jnana
I may yet attain the other three States.

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (3/13)

When is the day to be
That I who received the beatings of faiths several,
Will find the Path of One Word
And shine radiant.

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (4/13)

When is the day to be
That cognizing the true meaning
Of the word "Advaita" that is alien
Pure Siva is adored?

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (5/13)

When is the day to be
That through listening
And the rest of the four means (1)
The blemishless four States (2)
Unfailingly attained be?

FootNotes:

[1] Listening, meditating, reflecting and sitting in trance.

[2] Saloka, Samipa, Sarupa, Sayujjya.

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (6/13)

When is the day to be
Rid of I and mine,
I see everywhere the Presence of my Guru
And so espouse meditation in trance?

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (7/13)

When is the day to be

That I realize:

"If I say 'I' am Brahman"

There is something in between (Ahamkara or egoity);

And so repent,

And enlightened see all as one.

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (8/13)

When is the day to be
That I realize:
"The three worlds
And all the rest of Universe
Are but the pervasive Siva,
Who is Truth-Bliss-Knowledge"

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (9/13)

When is the day to be
That I consider
All Forms
Are Forms of my Lord's Perfection
And so take refuge in that Form?

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (10/13)

When is the day to be
That I consider
All that I think of
Is Siva's Perfection
And so, bow, praise and adore?

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (11/13)

When is the day to be
That I reach the Yoga State
When the earth and heaven glow
As one flame of Divine Knowledge?

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (12/13)

When is the day to be
That beyond Asanas and images,
My desire turneth to adore
The Pervasive Siva?

Songs of Tayumanavar

Wreath: When is the Day to be?

[15] How the Fallen are Redeemed (13/13)

When is the day to be
That I stand deep in thought
Of the Being
Behind the Five-Letter Mantra? (1)

FootNotes:

[1] Na Ma Si Va Ya.

Songs of Tayumanavar

The Wreath: Will I See? (1/37)

Will I see thee

Enter my heart?

Thou ambrosia that satiateth not in thought?

Songs of Tayumanavar

The Wreath: Will I See? (2/37)

Will I see
Without slumbering low,
In primordial Kevala torpor (1)
I become one
In the Bliss-Grace of My Lord.

FootNotes:

[1] Refers to the pre-biographical state of the Soul when it is steeped in Anava slumber, from which the Lord at the time of creation awakens it and places it in Sakala State.

Songs of Tayumanavar

The Wreath: Will I See? (3/37)

Will I see
That Thou become mine
Thou, who art Perfection Great,
Standing as Pure Void
Beyond Turiya Consciousness.

Songs of Tayumanavar

The Wreath: Will I See? (4/37)

Will I see
Thy splendour,
Thou who art the Casket
Of resplendent gems
Constant ever in the heart
Of Thine devotees sincere?

Songs of Tayumanavar

The Wreath: Will I See? (5/37)

Will I see
Rid of the impurities
Of Maya's manifestation
The attainment of the State
Of Loving Grace of my Father?

Songs of Tayumanavar

The Wreath: Will I See? (6/37)

Will I see Thee,
Who is Truth, as Truth,
In this very body,
Realizing that the world, body and attachments
Are all but false?

Songs of Tayumanavar

The Wreath: Will I See? (7/37)

Will I see
The Mind-Maya Kite
Falleth to ground, its tail severed
And air-balance lost,
O, Thou of the Triple-Eyes!

Songs of Tayumanavar

The Wreath: Will I See? (8/37)

Will I see Thee
My Lord, Maketh me stand
Consistent, inward and outward,
And constant enjoy Bliss?

Songs of Tayumanavar

The Wreath: Will I See? (9/37)

Will I see Thee
Placing thy Feet on my head
And making my dance cease?
Thou, of the shining triple Eyes!
Thou, sweet as sugarcane and fruit!

Songs of Tayumanavar

The Wreath: Will I See? (10/37)

Will I see
I unceasing stand
In Thy Perfection,
Sleeping and sleeping-not?
O! my Lord of Bliss.

Songs of Tayumanavar

The Wreath: Will I See? (11/37)

Will I see
Thy Golden Feet?
Thou, Lord of the Land of Awareness
Who consumed in heavenly compassion
The Saint of Vadavur (1).

FootNotes:

[1] Refers to St. Manickavasagar's union in the Lord.

Songs of Tayumanavar

The Wreath: Will I See? (12/37)

Will I see
My Father's Pure Void of Jnana
In immobile impassivity
Like the top
That has lost its whip-cord?

Songs of Tayumanavar

The Wreath: Will I See? (13/37)

Will I see
That I dwell under Thy Feet?
Thou, the Life's Sustenance that danceth in the Arena,
Thou, the Mountain of Gem through which runs the Vein
of Emerald.(1)

FootNotes:

[1] Siva is red (gem); Sakti is green (Emerald)

Songs of Tayumanavar

The Wreath: Will I See? (14/37)

Will I see
This irresistible allurements of world
Leaveth me
That holds me fast to it,
Even when I know how illusory it is?

Songs of Tayumanavar

The Wreath: Will I See? (15/37)

Will I see
That my heart, thinking of Thee,
Melteth like wax in fire?
O Thou, who is kinder than mother!

Songs of Tayumanavar

The Wreath: Will I See? (16/37)

Will I see
Whatsoever I do and get, My God
Will I, the poor, be able to think
that it is (all) your action?"

Songs of Tayumanavar

The Wreath: Will I See? (17/37)

Will I see
My Father entering my heart;
Sinner that I am,
Devoid even of a single action of pity?

Songs of Tayumanavar

The Wreath: Will I See? (18/37)

Will I see

Thou finding a place in my heart, my Lord:

O woe betide me!

A veritable store-house of deceit I am

And of intractable Karma too?

Songs of Tayumanavar

The Wreath: Will I See? (19/37)

Will I see
The end of my birth's sorrow
And the granting of my Lord's
Infinite Grace?

Songs of Tayumanavar

The Wreath: Will I See? (20/37)

Will I see
My Father granting His Grace
And redeeming me
Me, who was immersed deep
In the alluring sea of damsels
Of sword-sharp eyes?

Songs of Tayumanavar

The Wreath: Will I See? (21/37)

Will I see

Thou calling me and granting me thine Grace,

Saying: "My son, fear not";

Sinner that I am

Whose heart trembleth

Like cotton in the breeze.

Songs of Tayumanavar

The Wreath: Will I See? (22/37)

Will I see
Thou calling me
"Come here, son",
Me whose heart in distress tossed
Turneth like a whirl in action.

Songs of Tayumanavar

The Wreath: Will I See? (23/37)

Will I see
The end of allurements
Of the illimitable desires
Of this ill-fated one?
O, Thou Siva!
That is so near to goodly men!

Songs of Tayumanavar

The Wreath: Will I See? (24/37)

Will I see

Thy cool Grace of peace descend on me

O Thou, the Peerless One

That imparteth Awareness from within?

Songs of Tayumanavar

The Wreath: Will I See? (25/37)

Will I see, my God
Bring about the union with Thee,
Stilling my fleeting thoughts,
And rousing my Awareness within?

Songs of Tayumanavar

The Wreath: Will I See? (26/37)

Will I see
The Subtle Knowledge
That seeth Thy Grace without seeing;
O Thou, that is inestimable
By word or thought!

Songs of Tayumanavar

The Wreath: Will I See? (27/37)

Will I see me
Incarnate in that body of Grace
Ere this body departeth?
O Mother, Listen!

Songs of Tayumanavar

The Wreath: Will I See? (28/37)

Will I see Thee
Appear as Pure Void,
Sans attributes, sans form,
Eternal and undivided?

Songs of Tayumanavar

The Wreath: Will I See? (29/37)

Will I see the Maya
That filleth me within vanish?
O, Thou,
The image of Silentness that filleth my eyes!
O, Thou, the apple of my eyes!

Songs of Tayumanavar

The Wreath: Will I See? (30/37)

Will I see

Thy Grace descend on me, O, Father?

Thou the Pure One, Thou the Compassionate One!

Thou, the Blissful Siddha!

Songs of Tayumanavar

The Wreath: Will I See? (31/37)

Will I see
Thy Compassion granted to me, O God;
In vain was I born and dead;
Weary am I;
My desire its end knoweth not.

Songs of Tayumanavar

The Wreath: Will I See? (32/37)

Will I see
The Vision undifferentiated, my God,
Entering the sahaja (1) trance,
Ere I discard this body
As a garment worn-out?

FootNotes:

[1] Yoga.

Songs of Tayumanavar

The Wreath: Will I See? (33/37)

Will I see Thee
Of Thine own accord
Bestowing Compassion on me.
Ere I recount my distress all
To Thee who knoweth all, my God?

Songs of Tayumanavar

The Wreath: Will I See? (34/37)

Will I see
The sight holy.
Of those who saw at one sweep
The macrocosm entire?

Songs of Tayumanavar

The Wreath: Will I See? (35/37)

Will I see
Myself seated with my Father
In high heaven
In the fleshly body?

Songs of Tayumanavar

The Wreath: Will I See? (36/37)

Will I see Thee
O Omnipresent Being in my thoughts,
Unholy that I am,
Possessing wisdom little?

Songs of Tayumanavar

The Wreath: Will I See? (37/37)

Will I see My Lord,
The Flood of Bliss overflowing
And destroying the sand-blocks of sorrows?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (1/21)

Will it not befit Thee
If Thou grant Thy Bliss
For the unlearned heart to melt?
O, Thou that can perform any act Thou wisheth!

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (2/21)

Will it not befit Thee
If Thou grant Thy Bliss,
Standing as the Supreme Knowledge
For me to have Self-Knowledge;
And then to reach Thy Grace?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (3/21)

Will it not befit Thee
If Thine Truth-Bliss cometh
And consumeth me, O Father,
So, my false nature be purified?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (4/21)

Will it not befit Thee
If Thou make me consume Thy Bliss,
As do the holy devotees?
Thou, Source of Existence
That is limitless Truth-Bliss!

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (5/21)

Will it not befit Thee
If Thou make me go mad
After Thy Golden Feet, day and night;
And so open the flood-gates of Bliss?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (6/21)

Will it not befit Thee
If Thou make me crave
For the enjoyment of Thy limitless Bliss
Me, who spendeth myself away
In the desire-desert of women's allurements?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (7/21)

Will it not befit Thee
If Thou despoil my mind
Which thinketh of beauty in this and that,
And instead, turn it to see
The beauty of Bliss in Thee
And make it merge so?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (8/21)

Will it befit Thee
If Thou make me know Thee,
O Thou, Light Resplendent
The unfading Bliss-Form!
Void Pure! The Beginning of all!

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (9/21)

Will it not befit Thee
O, Pure One!
If I, that hath love none,
Is, in compassion great,
Called to Thy Feet
And asked to dwell there?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (10/21)

Will it not befit Thee
If Thou make me stand one with Thee,
In Thy Knowledge Supreme;
Even as, Thou O God,
Stood in my knowledge?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (11/21)

Will it not befit Thee
If Thou stand as Light Effulgent
Dispelling the darkness of my sorrow;
O my God, Thou the Beginning of all!

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (12/21)

Will it not befit Thee
If Thou station in readiness
Thine Rescue-Boat of Love,
Lest I, be not drowned, my God,
In the eddying waters of the Desire-Sea?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (13/21)

Will it not befit Thee
If Thou, in compassion, say: "Come",
So the fetters of Pasa
Are shattered to smithereens?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (14/21)

Will it not befit Thee
O, my Father, if Thou turn me into a babe
Of love intense, melting in heart,
And shrieking loud-mouthed,
And so make me reach Thee?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (15/21)

Will it not befit Thee
If Thou call me Thy slave?
Thou, who is the beginning of existence all,
Thou, Divine Light that filleth cosmic Space!

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (16/21)

Will it befit Thee

O Divine Light!

If Thou make me see Thy Pervasiveness Eye-full

Like I have visioned the heavens entire?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (17/21)

Will it not befit Thee
If Thou desire that I see Thy Form
Seeing-without-seeing?
O, Thou of Divine Knowledge
That standeth in me united and united-not!

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (18/21)

Will it not befit Thee
If Thine Grace,
That is unto a mirror,
That reflecteth all,
Reach the recesses of my heart
And make it melt?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (19/21)

Will it not befit Thee
O, my Father,
That Thine Grace-Form be revealed
So, the primordial darkness fleeth,
And Supreme Knowledge shineth?

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (20/21)

Will it not befit Thee
If Thou reveal the Truth;
"If ye sprout
In the indescribable Waters of Bliss
Ye shall redeemed be".

Songs of Tayumanavar

Wreath: "Will it Not Benefit Thee?" (21/21)

Will it befit Thee,
O Lord of Grace!
If this slave standeth at Thy Feet,
Hands folded, and eyes streaming in tears?

Songs of Tayumanavar

The Wreath: Is There Not (1/6)

Is there not for me
A Lamp of Knowledge, O my Master!
That will dispel the thick pall of darkness
Which veiled everything from me?

Songs of Tayumanavar

The Wreath: Is There Not (2/6)

Is there not for me
The Sea of Bliss
O Light that is the apple of my eyes,
Unflickering, and unwavering?

Songs of Tayumanavar

The Wreath: Is There Not (3/6)

Is there not
A secret, O my God!
That teacheth the ending of my knowledge
And to sit action-less forever?

Songs of Tayumanavar

The Wreath: Is There Not (4/6)

Is there not
A mantra, O my Master!
That ensueth bliss yet,
Even to me that is viler than a cur?

Songs of Tayumanavar

The Wreath: Is There Not (5/6)

Is there not
A tantra, O my Lord!
That teacheth me to stand as Thyself,
Forgetting this fleshly existence?

Songs of Tayumanavar

The Wreath: Is There Not (6/6)

Is there not
A precept, O Thou of Cosmic Form.
That teacheth me to encompass Thee
Day and night?

Songs of Tayumanavar

The Wreath: Should Thou Not (1/6)

Should Thou not have compassion for me,
When I have been adoring
All the time with folded hands
Whatever form I saw as of Thine?

Songs of Tayumanavar

The Wreath: Should Thou Not (2/6)

Should Thou not impart me
A secret teaching my Lord!
By which the mind-serpent
That through senses danceth
Forever perisheth?

Songs of Tayumanavar

The Wreath: Should Thou Not (3/6)

Should Thou not,
For me to have self-Knowledge,
First give me God-Knowledge
And then be out of ken of my Knowledge?

Songs of Tayumanavar

The Wreath: Should Thou Not (4/6)

Should Thou not,
Reveal to me, my God
The limitless Waters of Pervasive Bliss
That subsideth not for drawing.

Songs of Tayumanavar

The Wreath: Should Thou Not (5/6)

Should Thou not
Melting in Compassion for Thy devotee
Bring him Bliss?
O Thou, the Lord of the Universe Vast,
Thou ambrosia of the Celestials,
My very Life!

Songs of Tayumanavar

The Wreath: Should Thou Not (6/6)

Should Thou not
Say: "Hesitate not;
Tremble in fear not;
Come freely";
And thus guide me?

Songs of Tayumanavar

The Wreath: Goodly Wisdom (1/4)

Come, Wisdom Goodly!
Let us go and behold the eye-full Light
That is of limitless splendour
And is life of all life?

Songs of Tayumanavar

The Wreath: Goodly Wisdom (2/4)

Come, Wisdom Goodly!
Let us go and seek the Truth Eternal:
"Why we that are of the Cit
Call the body that is of matter,
As ours"?

Songs of Tayumanavar

The Wreath: Goodly Wisdom (3/4)

Come, Wisdom Goodly!
Let us go and drink of the nectar
Like the bee within the lotus blossom,
Knowing the Ways of the Wonder-Land,
That filleth here, there and everywhere.

Songs of Tayumanavar

The Wreath: Goodly Wisdom (4/4)

Come, Wisdom Goodly!
Let us realize all this worldly existence
Is like food vomited;
And so rise and appear
In the Void of Grace.

Songs of Tayumanavar

Wreath: Mixed (1/24)

O my King! Have Thou not heard this?
Nothing there is of my doing;
The Tattvas congregated,
And constituting a sovereign territory
Danced as they willed.

Songs of Tayumanavar

Wreath: Mixed (2/24)

Is it that I had known Thee of yore,
My Father;
Why then this thought
To meet Thee once and greet Thee?

Songs of Tayumanavar

Wreath: Mixed (3/24)

Will I not see things
That I had not seen before?
If so, my Father,
With what shall I know
That I will see Thee?

Songs of Tayumanavar

Wreath: Mixed (4/24)

Thou, Bounteous Kalpaka Tree
That flourished under the Wild Banyan Tree,
Am I to be singled out
As the chosen victim of malicious Karma?
Pray, speak.

Songs of Tayumanavar

Wreath: Mixed (5/24)

That I may stand as 'That'
Rid of impurities,
Thou not only imparted me the Truth,
But touched me on my forehead
And blessed.

Songs of Tayumanavar

Wreath: Mixed (6/24)

"Of impure heart is he;
A deceitful man is he;"
Is it thinking thus,
Thou, my Lord, assumed Silentness?

Songs of Tayumanavar

Wreath: Mixed (7/24)

O Thou that hath eyes three!
I have learned all
That are learned to be;
But until I will have learned
The art of standing in Thy Service
Can undifferentiated Trance be mine?

Songs of Tayumanavar

Wreath: Mixed (8/24)

"He, in the past, hath performed
Karmas countless"
Is that why, my Father,
Thou showed compassion none for me?

Songs of Tayumanavar

Wreath: Mixed (9/24)

My heart turned elsewhere,
I seek to unite in Thee;
For a man of such guile,
My Mother,
Will Bliss ever be?

Songs of Tayumanavar

Wreath: Mixed (10/24)

If my heart engrosseth
Things worldly,
Like water that spreadeth
Over depressions all,
What shall I do, my Lord?

Songs of Tayumanavar

Wreath: Mixed (11/24)

One moment, I think of ways of ascent;
Alas, next moment,
Dark egoity shrouds them in forgetfulness!
What shall I then think?
What shall I then forget?
O, My Father?

Songs of Tayumanavar

Wreath: Mixed (12/24)

Thou, the Silent One, so powerful!
If Thy heavenly Compassion is to me denied,
How will I redeemed be?

Songs of Tayumanavar

Wreath: Mixed (13/24)

Will the Silentness

That contemplateth Thee, My Father,

Silent in word, and Silent in thought,

Ever come of book-learning?

Songs of Tayumanavar

Wreath: Mixed (14/24)

As One, as Many,
Pervasive through Worlds all,
Thou standeth, my Lord;
Is it easy for Thee to leave me?

Songs of Tayumanavar

Wreath: Mixed (15/24)

My Life's Support! Ambrosia Rare!
If thou call me aloud
And grant me Bliss
Will it be beneath Thee?

Songs of Tayumanavar

Wreath: Mixed (16/24)

Countless, countless Thy play
Listen, Thou, Father mine!
How many they are,
Is it possible for me to recount all?

Songs of Tayumanavar

Wreath: Mixed (17/24)

Thou Siva, that seekers seek!
Is it easy for me to describe
How much I suffered
To reach Thy Feet?

Songs of Tayumanavar

Wreath: Mixed (18/24)

What it desires, it gets attached to;
If desire it abandons, it will to Kevala (1) reach;
Thus is this heart, O Father mine!
How then can I, united in Thee, ever stand?

FootNotes:

[1] Pre-biographical inert state.

Songs of Tayumanavar

Wreath: Mixed (19/24)

O, Peerless One!
Without showing thy Truth Real,
Thou glossed the false world
And showed it as real;
Why was this?

Songs of Tayumanavar

Wreath: Mixed (20/24)

As one who gropeth his way by his feet,
Sudden gains eyesight;
Will Thou not enter my awareness
And there stand as the Awareness?

Songs of Tayumanavar

Wreath: Mixed (21/24)

O My Lord,
Lord, indeed, thou made me
Of the sovereign land
That is alluring worldly grossness!

Songs of Tayumanavar

Wreath: Mixed (22/24)

Abandoning they Holy word
That is unto ambrosia from the moon
Will I be blabbering
False scriptures that are poison-like?

Songs of Tayumanavar

Wreath: Mixed (23/24)

Will I yet aimless wander
Seeing not thy Pervasiveness
Which, O Father mine!
Consumeth me, the more I think of Thee.

Songs of Tayumanavar

Wreath: Mixed (24/24)

Thou gave me not the Sea of Bliss
That is unto insatiable ambrosia;
O, Father mine,
Why did Thou think of keeping me out?

Songs of Tayumanavar

In the Stance That I Am (1/3)

Fix me Thou
Firm in the stance that I am;
Make it the rapturous state
Of Undifferentiated Trance;
Flood me with the indestructible Waters of Bliss
So it may again and again draw me unto Thee.

Songs of Tayumanavar

In the Stance That I Am (2/3)

The conclusions of Rig and other Vedas,
The heart of Sivagama and allied scriptures
Are but the divine hand-gestures of Cin Mudra;
In them who realized this but once in their heart
Will the Waters of Bliss forever well up.

Songs of Tayumanavar

In the Stance That I Am (3/3)

Why all this learning and listening!
Is it to bluff all around with loud-mouthed words?
Is it not to seek the Cin Mudra Truth
That my Lord under the Wild Banyan Tree
With His hand-gesture imparts?
And so resolve to be in Undifferentiated Trance
That neither form nor attribute cognizeth.

Songs of Tayumanavar

Book of Songs (1/5)

Thou, the Treasure,
That scripture-singers seek;
Thou, the Beauteous One
That danceth in the arena of Knowledge Supreme!

Songs of Tayumanavar

Book of Songs (2/5)

Thou, who art the Father of all!
Why this love of Thine for me,
That I should adore Thee,
And like a frenzied praise Thee in Songs?

Songs of Tayumanavar

Book of Songs (3/5)

With love brimming in my thought
I sought Thee, contrite of heart;
Come, Come, Thou O Siva
And in compassion grant Thy Bliss!

Songs of Tayumanavar

Book of Songs (4/5)

Thou art the universe beyond universe;
At the Form Thou hath assumed,
The eyes of Thy devotees stream in tears;
The hearts of those who have seen them
Melt in love.

Songs of Tayumanavar

Book of Songs (5/5)

Tender as mother Thou art;
Bounteous art Thou
That granteth undying Knowledge;
Indeed Thou granted me unto me;
Ever, ever will I think of Thee.

Songs of Tayumanavar

Rejoicing in Bliss (1/30)

He is the Beginning;
He is the Beginningless;
He is the Bliss;
He is the Knowledge
He is the Light;
As a Silent One He appeared;
And spoke a word unspeakable
O, Maid! (Chorus) *[1]

FootNotes:

[1] Chorus: Sankara, Sankara, Sambhu, Siva, Sankara, Sankara, Sankara, Sambhu)

Songs of Tayumanavar

Rejoicing in Bliss (2/30)

What the word was
I will say;
In guile He called me apart,
And in impassivity made me sit;
And nothing whatever before me,
He enveloped me in Bliss Perfect,
And seized hold of me tight;
O, Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (3/30)

Giving up desires within
That give self-attachment,
He asked me to clutch at Him tight;
And when I did so,
How will I speak what I got?
He spoke words hardly speakable ever;
O Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (4/30)

Speaking evil words unspeakable,
I went about raving
Like a veritable devil's mate;
He the Lord drove away the devil of desire
And kept me guarded close under His Feet,
O Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (5/30)

Detaching myself from the senses,
I suppressed them,
And fostered my love
For the body that is He;
And lo! He contained me entire within Him;
And established the law that I should not speak.
(Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (6/30)

I broke the understanding
And I was ruined;
If I speak this out,
No more is there life for me;
A paramour He is not;
He is the Supreme God
That protecteth me,
O, My Pet! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (7/30)

Unto opening the flood-gates of the Ocean
My twin eyes streamed in tears of joy;
My body horripillated in ecstasy
And my heart melted in love of Him;
Towards such an end, He worked some trick.
(Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (8/30)

"Whatever your awareness knew,
Whatever your heart saw,
Truth and untruth,
Discard all"

Thus my Lord made me His own;
See, how clever my Lord is!
O, Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (9/30)

Thou art not the earth
And the rest of elements;
Think sharp;
Thou art not the sense organs
Internal or external;
Thou art the Awareness
That enquireth;
The loving words the Lord Said
Art Bliss indeed;
O, Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (10/30)

My Lord, indeed, is dear unto His devotees
He is Truth embodied;
He is the Silent One of Bliss
He is the Gracious Master Guru;
He placed His Feet on my forehead;
I knew myself
And became dead to my mind. (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (11/30)

When I think of it
How this birth and death came to me,
I realized,
It is all by this wily mayaic mind,
That alternateth between remembering (1)
and forgetting (2)
(Chorus)

FootNotes:

[1] Sakala State

[2] Kevala State

Songs of Tayumanavar

Rejoicing in Bliss (12/30)

Into my mind as the Wild Banyan Tree,
He came, the Silent Guru Divine;
And with His hand gesture (of Cin Mudra)
Erased my Karma entire;
And in the sweet Waters of His Grace;
He placed me;
O, Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (13/30)

"See thou through the eyes of Grace", He said;
Knowing not how to do it
I saw through my knowledge, differentiated;
And I saw nothing but darkness then;
Even I, the seer, was not seen to be;
How strange is all this!
O, Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (14/30)

"Think not 'I' and 'Thou' as Two;
Stand as One in union inextricable"
All these, He said in One Word;
But how shall I describe the felicity
That was of that Word born?
(Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (15/30)

The fertile land of Sivananda Bliss
To that Vast Void I went;
There I uprooted the evil weed of dark ignorance
And then I looked round again;
I saw nothing else
But the Lord's beauty
O, Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (16/30)

Laughable indeed is this life,
For those who see;
With our own eyes we saw people depart;
Even in sleep life may ebb away;
What use is there, what good is there in this?
Speak thee, O Maid!
(Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (17/30)

On me who knoweth good none,
He bestowed His glance
Of Nadanta Silentness Pure;
And all agitation ceasing,
The Omnipotent One placed
His Feet on my head and blessed,
O Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (18/30)

He, the goodly Bliss-Light,
By His Grace He made me,
Who is smaller than atom,
Into the Perfection
That knoweth no birth and death
A miracle it is!
O Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (19/30)

He createth, preserveth and dissolveth;
All these He doth; and yet standeth unwearied;
What a doughty Being is He!
Thy heart is the witness;
Ask indeed of it to think;
O Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (20/30)

There it was that thought was born;
There it was that thought died;
There it was that thought, purified, reawakened;
There it was I saw the states all;
There it was that I remained as one in Him.
(Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (21/30)

Is there anything as 'here' and 'there';
When the Light of Truth-Knowledge-Bliss
Riseth to cosmic dimensions and filleth everywhere;
Is there anything to say: 'One' and 'Two'?
(Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (22/30)

Any day will this body perish;
Why did thou hold it as real,
Ye Men of the world?
Can thou, who know so little,
Have the answer to Death's summons
When it doth arrive? (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (23/30)

Are there any men
Of self-deception like up?
How can you hold this body real
When it is so full of impurities?
Should you not consider the Divine Form as real?
(Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (24/30)

Likes and dislikes arise
From that compulsive impediment (birth and death)
Life but shapeth as the Creator Ordaineth;
Be in total quietude, impassive,
Thy thoughts filled with Knowledge Supreme
(Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (25/30)

Is there no one to recognize me?
In the body-land where none knoweth me
Needless am I caught in the fire of lust,
To lose my possessions heavenly;
Is it for this I came?
O Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (26/30)

Forgetting why I came,
I was caught total
In the allurement of women, gold and land;
To cut this glittering fetter asunder,
My Father granted me the Sword of Jnana True.
(Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (27/30)

The lust for women of sword-sharp eyes
Will feed the fire of Death's ways in the body;
It is realizing the truth of this
That the God of Love himself gave up his body;
If so, is it not proper for the goodly men to renounce?
O Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (28/30)

All the expansive world of matter created
Are unto the dew before the sun's rays pure;
Thus do the Vedas and Agamas firm hold;
Those who this respect are not of ways devious;
Will they ever be of the Path Righteous?
O, fawn-like Maid! (Chorus)

Songs of Tayumanavar

Rejoicing in Bliss (29/30)

The allurements of evil women
Are not for the men of pure mind, I say;
The conduct of Janaka is an example high; (1)
Is he not the man in the enjoyment
Of Bliss Finale?
(Chorus)

FootNotes:

[1] Janaka was a kind of Mithila, who is said to have been detached in his ways of life, He was involved and uninvolved in day to day things of royal life.

Songs of Tayumanavar

Rejoicing in Bliss (30/30)

Is there any, 'no' and 'yes'?
If Bliss thou seek,
Stand awhile as Knowledge True;
Then wilt Thou know;
Thus did the scriptural truth
Our Primal One declare;
O Maid! (Chorus)

Songs of Tayumanavar

The Call (Canto 55 - Verse Form) Ahaval

O Perfection-Fullness
That came in Guru-Form,
Filled with Knowledge Supreme
And replete with Grace Divine!
Thou, who stood as undivided One!
Thou, of blemishless Form Pure!
Undiminished Being ever Thou art;
An Ocean of goodness Thou art;

Thou art the Beginning;
Thou art the End;
Thou art the bliss;
Thou art the Light;
Thou art the Truth;
Thou art the Endless Being First;

Out of Thy Divine Grace
Thou created the earth and the rest of worlds;
Out of the four birth-sources (1)
Thou created the seven life genera; (2)
And that the species may multiply,
Thou created bodies
From atom to mountain;
And Time, from moment to aeon;

And as their past Karmas deserve
Thou created the conditions for the life-mass to live
Even for awhile,

Albeit they have knowledge none of their own
And helpless they art so.

Whatever bodies in which they were born,
They are happy to be; and wish not to part;
Towards that end Thou instilled
The love instinct in them and fostered growth;
Thou make them feel
Their body is they;
Thus were they filled with ignorance
As knowledge seeming.

Thou fixed Time, Karma and Order (Niyati)
And hell and high heaven too
In impartiality to reach;

In endless love Thou established Faiths innumerable,
That they might pursue the four ends, (3)
Dharma, Artha and the rest.

And then as Guru Thou Knowledge imparted;
Each Faith contending
Their own stand as the u__l__t__i__m__a__
__t__h__u__l__e__;
And thus arose disputations and scriptures numerous

In all these Thou invariant stood
Beyond, and aloft the Faiths;
The Celestials all, and the Munis too
Their own selves they offered
Praying for Thee to accept them in Grace in return
Thus they handkered for Thee;
And Thou showed them the blemishless Jnana;

And to me who hath Jnana none,
It is for Thee to show
Thy Compassionate Grace.

FootNotes:

[1] Egg, sweat, seed and wombs.

[2] Celestials, humans, animals, birds, reptiles, aquatic life, and plants.

[3] Virtue, Wealth, Love, Liberation.

Songs of Tayumanavar

The Metre (Canto 56 - Verse Form) Vannam

Form It hath none;
Formlessness It hath none;
Interior It hath none;
Exterior It hath none.
Deviation from Order It hath none;
Attributes it hath none;
Qualities It hath none;
Fullness It hath none;
Fractionality It hath none;
- One It is - thus the scriptures say.

Pure It is;
Spacious It is;
Lofty It is;
The Life in Jnana Void It is;
The precious Prize sought after
By men of spiritual Knowledge It is;
To end in smoke, fire - consumed, It is not;
Destroyed in water immersed, It is not;
Wafted by wind and tossed into motion, It is not;
Killed in fight, It is not;
Of one unchanging nature It is.

Neither as 'he', nor as 'she', nor as 'it'
It is;
It moves in beauty;
None knowing Its state real.
Neither is It darkness;
Nor is It light;

All within It art contained;
The Primal One It is;

Neither Real It is;
Nor Unreal It is;
Adored by worlds all It is;
When Brahma and the rest
Losing their wits
Fell into faiths and whirled,
They in repentance begged of Grace
For the indescribable world Maya
To be dispelled;
From out of the mass of knowledge
That is Self-discarding,
Arose the Knowledge True as one;

Comprehensible It is not, as Two;
Divisible It is not into parts;
Alike It is in movables and immovables;
That which fills Eternity;
That which surpasses Thought;
That which is the Auspicious,
That which is the Bliss-embodied
That Supreme Being
Do thou seek and know.

Falling precipitous
Into the evils of youthful maiden,
Filled with vicious thoughts,
Fainting like the trapped deer
Losing firmness of speech;
And getting into the business
Of drinking the nectar of their mouths;

And listening to their sweet speech day in and day out;
And bedecking their tresses with far lands diverse,
Buzzing like striped bees
Around the lotus of their breasts,
Exulting in the tinkling music of their anklets
Listening to it in earfull cadences
The nostrils inhaling the fragrance of the fine
turmeric cosmetics,
Kissing their feet and bearing them on the head
- Thus in deep passion steeped;
Alternating between confusion and clarity
Forgetting the heavenly goal entire;
The tidal waves of Love-God swelling;

Encompassing the "love-wound",
Exciting it full with fingering
And saying "Sweet indeed is this coition"
And in the acts of pleasure swooning;
Thus in the love act daily waxing;

While the dazzle of the countenance like the moon waning;
And unto a monkey's the body in wrinkles growing;
Aging fast, disease rapid invading
Inaction setting in,
Cough persisting, intake of food diminishing;
Eyes their lustre losing;
Countenance its gleam fading,
The kith and kin outside the house
In revolt shouting;

And thus,
When the Dark Death arriveth,
Who Thine is Thy Refuge, O Heart!

